إن الدين عند الله الإسلام

Digitized By Khilafat Library Rabwah

The Review of Religions

Edited by Ghulam Farid Malik, M. A.

Vol. XXXIII JANUARY-FEBRUARY, 1934 NOS. 1-2

CONTENTS

	Pages.
PLACE OF WOMAN IN HUMAN SOCIETY ...	1
MODERN MISSIONARY MOVEMENTS IN ISLAM —Dr. Samuel Braden, Ph.D. ...	9
FROM JERUSALEM TO MECCA ...	13
THE SPIRIT OF ISLAMIC IDEALS —Dr. Muhammad Ali Al-Haj Salmin ...	17
LORD SNELL'S TRIBUTE TO THE HOLY PROPHET ...	19
CALL OF ISLAM —Mr. Omar Cleveland ...	20
ISLAM AND SCIENCE —Miss Nina Stauffer ...	22
THOUGHTS —Mr. Oscar Brunler Freimerr Von Alsen (London)	24
MUHAMMAD THE GREAT PROPHET —Mr. N. K. Chatterjee, M. A., Monghyr College ...	26
VITAL VALUES OF ISLAM—Professor T. L. Vaswani	28
THE PROPHET'S RELATIONS WITH HIS WIVES	32
A GREAT SOLDIER OF ISLAM ...	35
A MUSLIM VIEW OF KESAB —K. B. Chaudhri Abdul Hashim Khan, M.A. ...	37
ISLAMIC AND WESTERN SOCIAL SYSTEMS COMPARED—Dr. Mufti Muhammad Sadiq, D.D.	43
THE PROPHET DAY —Begum F. S. Muayyidzada Chaudhry, M.A. ...	50
BIHAR IN MOURNING ...	54
AHMADIYYA MOVEMENT IN FOREIGN LANDS	58
NOTES AND COMMENTS—	67

Can atheists be depended upon — The Fruits of Zionism—Islam and Christianity—Christian Attitude Towards non-Christian Faiths—Annual Conference of the Ahmadiyya Community—Polygamy in British West Africa—Benefits of Knowledge—Arts and Sciences under Harun-ur-Rashid—Muslims in Eastern Turkestan—Let Christianity Die—Collapse of Christian Civilization—Home in Brazil for Assyrians—To Our Readers.

Head Office :
QADIAN,

Branch Office :
THE LONDON MOSQUE,

Digitized By Khilafat Library Rabwah

AHMAD

AND

HIS TEACHINGS
IN HIS OWN WORDS

A volume of 300 pages shall be supplied Post Free on receipt of stamps worth annas eight or Money Order.

The Secretary:

ANJUMAN I-TARRAQI-I-ISLAM, Secunderabad, (Dn.)

IF . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ

AHMADIYYAT FOR THE TRUE ISLAM

BY

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad

HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner, briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

Digitized By Khilafat Library Rabwah

CONTENTS

OF

THE REVIEW OF RELIGIONS

Volume XXXIII, 1934.

Page

Nos. 1-2.

Place of Woman in Human Society ... 1

Modern Missionary Movements in Islam—Dr. Samuel Braden, Ph. D. 9

From Jerusalem To Mecca 13

The Spirit of Islamic Ideals—Dr. Muhammad Ali Al-Haj Salmin 17

Lord Snell's Tribute to the Holy Prophet ... 19

Call of Islam—Mr. Omar Cleveland 20

Islam and Science—Miss Nina Stauffer ... 22

Thoughts—Mr. Oscar Brunler Freimerr von Alsen (London) 24

Muhammad the Great Prophet—Mr. N. K. Chatterjee, M.A., Monghyr College 26

Vital Values of Islam—Professor T. L. Vaswani ... 28

The Prophet's Relations with his Wives ... 32

A Great Soldier of Islam 35

A Muslim View of Kesab—K. B. Chaudhri Abul Hashim Khan, M.A. 37

Islamic and Western Social Systems Compared—Dr. Mufti Muhammad Sadiq, D. D. 43

The Prophet Day—Begum F. S. Muayyidzada Chaudhry, M.A. 50

Bihar in Mourning 54

Ahmadiyya Movement in Foreign Lands ... 58

No. 3.

Earthquake Havoc in North-East India or Another Great Prophecy Fulfilled—Mirza Bashir Ahmad, M.A. 81

Digitized By Khilafat Library Rabwah

No. 4. Page

Ahmadiyya Community's Address to the Viceroy ... 121

The Future of India—Ch. Zafrullah Khan, Barrister-at-Law, ex-Education Member of the Viceroy's Executive Council 134

Muslim Missionary Work—Abdul Majid Rau, B.A. (Cantab.) 141

Islam and International Relations—Khwaja Abdul Waheed 147

The Truce of Hudebia 159

'Id in London 164

No. 5.

Islam Promotes World Unity, Peace and Progress—Ch. Zafrullah Khan, B A., LL.B. (London), M. L. C., Barrister-at-Law, Punjab, India. Formerly President of the All-India Muslim League ... 165

Prospects of Islam in Japan—By Ch. Abul Faiz Khan, B.A., B.T. 169

Re-Union After Divorce—Mr. Muhammad Ibrahim, Sub-Judge, Dera Ghazi Khan 178

Instinct and Intelligence 185

The Opportunity of Islam in Africa 187

Ahmadiyya Movement in Foreign Lands ... 191

No. 6.

Is Man Born Free ?—Hazrat Khalifatul Masih II ... 205

Re-Uunion After Divorce—Malik Maula Bakhsh ... 207

Great Britain and the Muslim Powers 213

Internationalism and Islam—Mr. Muhammad Hussain, B. Com. 218

The Prince of Chivalry 223

Some Questions Answered 225

Our London Mission 229

No. 7.

Does Humanity Need Religion ? I—Hazrat Khalifatul Masih II 245

Digitized By Khilafat Library Rabwah

Page

The Present and Future of Religion—Mr. Muhammad Aslam, B.A. (Cantab.) 259
The Message of Peace—The Secretary for Missionary Work to Hazrat Kalifatul Masih II ... 266
What Islam Means—Qazi Muhammad Shafiq, M.A., LL. B. 272
The Essence of Islam—Mr. Omar Cleveland ... 275
Islam and the Renaissance—Miss Nina Stauffer ... 278
Book Reviews—Maulvi Abdur Rahim Dard, M.A. ... 280

No. 8.

The Islamic Moral Code—Hazrat Khalifatul Masih II ... 285
A Peaceful Mahdi—Mr. Abdul Majeed Rau, B.A. (Cantab.) 291
What Islam Means II—Qazi Muhammad Shafiq ... 295
Is Bible A Revealed Book ?—Mr. Abdur Rahman Chaudhry 302
The Expansion of Islam 306
The Holy Prophet and Christianity—Sufi Muhammad Ibrahim 310
The Finality of Jesus Christ—Maulvi Muhammad Din 312
Ahmadiyya Movement in Foreign Lands ... 318

Nos. 9-10.

Answers to Some Important Questions—M. H. Taj ... 325
The Claims of Islam—Mr. A. R. Dard 335
Islam's Magnetism—Mr. Abdullah R. Scott ... 345
The Zakat—M. H. Taj 351
Khalifa or Khaliqa—Hafiz Ghulam Muhammad, B.A. ... 357
Lajnat-o-Imaullah : Aims and Objects—M. H. Taj ... 362
The Split : Its Nature and Causes—S. Niaz ... 368
Ahmadiyya Movement in Foreign Lands 399

No. 11.

A Great Sermon—Hazrat Khalifa-tul-Masih II ... 405
The Influence of Islam on Asiatic Culture ... 413
Other Parallels—Maulvi Muhammad Din, Late Muslim Missionary in America 418

Digitized By Khilafat Library Rabwah

Page

Islamic Conception of a League of Nations ... 426
The Spirit of Islamic Ideals—Sirdar Iqbal Ali Shah ... 431
Ahmadiyya Movement in Foreign Lands 442

No. 12.

Fundamental Features of Religious Experience—Qazi Muhammad Aslam, B.A. (Cantab.) 445
Crucifixion Theory Refuted—Ch. Bashir Ahmad, B A.... 451
Mughal and British India—A Parallel—Barlas ... 461
The Holy Prophet on Marriage—Nasir-ud-Din ... 468
Ahmadiyya Movement in Foreign Lands 479

Notes and Comments.

Can Atheists be depended upon—The Fruits of Zionism—Islam and Christianity—Christian Attitude Towards non-Christian Faiths—Annual Conference of the Ahmadiyya Community—Polygamy in British West Africa—Benefits of Knowledge—Arts and Sciences under Harun-ur-Rashid—Muslims in Eastern Turkestan—Let Christianity Die—Collapse of Christian Civilization—Home in Brazil for Assyrians—To Our Readers 67
What Hitler thinks of the Jews—His Views on Parliament and Democracy—Hitler's Views on Marriage—The Outlook for Islam in Turkey—Islam in America 198
Family Life in Russia—Women in Germany—Persian Women—Historical Value of the Gospels—Some Results of Compulsory Sterilization 240
Tagore on the future of Religion—Why Islam is spreading in Africa?—The Power of Religion—Chaudhri Zafrullah Khan as Member of Viceroy's Executive Council—Last Days of the Tsar—Efforts to Christianize North Africa 435
Joint Select Committee Report—The Nature of Women—Jews in Palestine—Muslims in Bulgaria—India's Public Health Record 470

Digitized By Khilafat Library Rabwah

The
Review of Religions

Vol. XXXIII JANUARY-FEBRUARY 1934 NOS. 1 & 2

بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

PLACE OF WOMAN IN HUMAN SOCIETY

Of all the social problems which have been given rise to by that catastrophic upheavel in human affairs, the Great European War, the most embarrassing and baffling, the one that has, for full fifteen years, defied all solutions is what is generally termed as woman-problem. Social reformers in all lands differ as to what woman's real place in human activities is and in what manner she can best contribute her share towards the growth and development of human society. The modern woman has steadfastly refused to remain satisfied with the degraded position, which, she thinks, is accorded to her by man. Her outlook on life has changed. Her vision has widened. Her views and ideas have undergone a radical transformation. She has cultivated new habits, new manners, new tastes. She is out to improve her lot. Her ambitions and aspirations have risen. She is no longer contented with the homely pleasures of the home and hearth. She is out to gather new experiences, to do all what man does, to explore all avenues of human activities. In short

Digitized By Khilafat Library Rabwah

Islam, as represented by these modern missionaries, is, as might be expected, an Islam calculated to appeal to the interests and moral feelings of the peoples to whom the missionaries go. The emphasis in their teaching falls upon those things in Islam best calculated to appeal to the moral sensibilities of the western people. A vigorous defence of the character of the Prophet presents an idealized picture of the Prophet.

According to the teaching of this group, the essential meaning of Islam is Peace, and Islam offers to a war-torn world the only guarantee of world peace. Islam is a world brotherhood, they say. It binds men and women of all races and all countries into a common unity. All men are brothers, whether rich or poor, whether black, brown, or white, for Islam raises no colour barriers between men. Islam is the world's greatest enemy of alcohol. Likewise it offers to do more for women than any other faith. The Prophet was the protector of woman. He gave her political rights and economic rights unequalled by any other religion in the world, and the Koran is quoted as holding the essential equality of men and women. "Man and woman have been created out of the same essence," "Women are the garment of men as men are the garment of women." So far from acknowledging any indebtedness on the part of the Islamic world to Christianity and to western civilization, the apologists of this group, as well as other Moslems, are apt to see in any good that is to be found in European civilization, some element borrowed from Islam. Thus to Islam, they say, is due the abolition of slavery. To Islam the West is indebted for religious toleration and improvement of the status of women. In the political realm democracy as a substitute for autocracy has its source in Islamic teaching; and when "pussy-foot" Johnson, the world temperance organizer visited Egypt and recounted the progress made in temperance reform in the United States, they said, "Ah, now you are becoming good Moslems." Islam holds the clue to the solution of the vexed problems of the present economic order. A recent article by Sufi M. R. Bengalee in the *Moslem Sunrise* analyzes the evils of capitalism and finds in three Moslem principles the solution of the problem. He ends his discussion:

Digitized By Khilafat Library Rabwah

> "In short, Islam removes the evils of capitalism by its laws of inheritance, by the institution of Zakat, and by prohibiting the giving and taking of interest. Islam protects the poor from the clutches of the Shylocks and creates a middle class which is the backbone of society."

Another writer sums up this whole position in the following statement :

> "Islam has been the greatest social and democratic force in the world, and the future lies at the feet of Islam and nowhere else. The one distinctive feature of Islam is that it is a living religion . . . the door of prophecy it keeps open at all times, and its devotees can have a direct communion with God like the Prophet of old."

Missionaries have been sent, within recent years, from India to China, and a pronounced awakening of the Chinese Islam seems to be taking place. News comes of vigorous propaganda, efforts being carried on in various parts of China. Lectures, periodicals, and the organization of clubs and Young Men's Muslim Associations on lines similar to the Young Men's Christian Association are the methods employed. Recently a translation of the Koran has been projected. An International Moslem Association has been formed for the Farther East for the propagation of Islam, since "none of the actually prevailing religions in the world is sufficiently fit for the promotion of human welfare at the present age." Reports are found of a revival of Islam in the Dutch East Indies. Moslem deputations have been sent to South Africa and lectures on Islam given in many places. Writing of this recent expansion of Islam Mr. W. Wilson Cash declares :

> "While Islam has a different connotation in different countries and although the faith is weakened in some areas by modern thought, yet a study of the activities of Moslems today shows Islam as strongly missionary with its organization world wide. Behind all lies the old ideal of a universal faith representative of an empire without

Digitized By Khilafat Library Rabwah

frontiers and theocratic in government, yet, with all this historical idealism, Islam has shown in recent years a remarkable power of adaptability and a progressive spirit in the furtherance of its cause. Modern methods, such as propaganda through literature and lectures, have replaced the sword; a modern presentation of the religion has been substituted for Islam as it is still preached in the orthodox centres. And so, in spite of Turkey's anti-Caliphate action, modernism, western thought, agnosticism and other influences, Islam still holds up its head proudly and challenges the world."

—*Modern Tendencies in World Religions.*

Digitized By Khilafat Library Rabwah

FROM JERUSALEM TO MECCA

About 1900 years ago there appeared on the shore of the sea of Galeele in the land of Judea a teacher who, though born of very humble parents, was destined to leave his indelible imprint on the whole course of human history. The people to whom he preached his teaching had become utterly degenerated and morally deteriorated and depraved. Their foolishly rigid adhesion to the letter, at the cost of the spirit, of the Law which they professed, preached and practised had helped to arrest in them the healthy development and growth of those finer moral qualities which in fact distinguish man from beasts and brutes. Jesus had realized to his great sorrow that his community was rushing headlong towards that moral corruption and spiritual degeneration which would inevitably lead to their total extinction. In his speeches and sermons, in his talks and discourses, he, therefore, laid extra emphasis on the development by the Jews of the qualities of humility, lowliness, love, sympathy, compassion and mercy. The exercise of these qualities, which was so sadly negelected by them, Jesus rightly realized, was essential for keeping up the moral equilibrium which was very essential for the steady progress of his community. The Sermon on the Mount Olive which, during the ages, has been so much talked of and commented upon was nothing more than bringing home to the Jews the realization of this supreme fact. While delivering this Sermon Jesus never pretented, never even dreamt that he was giving any code of laws to humanity, and principles and rules of conduct for human guidance. Nothing of the sort. It was merely a sermon, an ordinary sermon revealing nothing of exceptional and extraordinary moral value, no new eternal verities which man did not already know. Nothing was further from Jesus' mind than the idea that he was laying down principles of action of everlasting and universal application. This sublime duty, this task of the vastest magnitude was reserved for a Greater Man till a later time when human intellect would have attained its full development and complete maturity, when the foundations

Digitized By Khilafat Library Rabwah

of human society would have been laid on unalterable basis, when all those problems that were to confront mankind in future would have made their appearance even though in their crude and undeveloped form. To show that this supreme task was entrusted to the Holy Prophet Muhammad and that he performed it thoroughly, aided and guided by Divine revelation does not fall within the purview of this article. That he was an infinitely Greater Personality than Jesus and that his teaching was immeasurably of higher standard and of a greater and more permanent value than that of Jesus, a casual comparison between the much talked of Sermon on the Mount and any utterance of our Noble and Exalted Master would show. The sermon which the Prophet gave on the occasion of the Last Pilgrimage may be cited as an instance. Addressing the vast concourse of Muslims who had assembled to hear him he is reported to have said :

"All customs and practices associated with the days of Ignorance are now under my feet. There is no superiority for an Arab over a non-Arab and no superiority for a non-Arab over an Arab. All of you are the sons of Adam and Adam was created from dust. All Muslims are brothers. Dress your slaves with what you dress yourselves and give them the same food which you yourselves eat. All the bloods of the time of Ignorance are null and void and first of all I annul the blood of Ibn Rabiata *bin* Alhars, of my own family. All the interests of the Days of Ignorance are null and void and first of all I cancel the interests due to my uncle, Abbas *bin* Abdul Muttalib. Fear God in regard to women. For you there are rights over your wives and for them are rights over you." This sermon is more brief than the Sermon on the Mount but it comprises and provides solutions for the three great problems that are at present engaging the serious attention of the leaders of different communities. The first problem is the problem of ' Colour.' The coloured races are looked down upon and despised by the white nations. They are considered to be born with a stigma of inferiority. They are exploited and their rights are denied to them even in their own lands while almost all countries which are inhabited predominantly by white peoples are closed to them. All this is done because they are regarded as inferior socially, politically and culturally on

Digitized By Khilafat Library Rabwah

the basis alone of the colour of their skins. The Prophet cut at the roots of all false notions of assumed superiority by declaring that all human beings were born equal and none of them was superior to the other merely on account of his caste, colour, creed or clime. Another equally pressing problem is that of the rights of women. Women to-day are gradually becoming emancipated. They are asserting their rights and men are giving them, though not quite willingly, their just privileges. But the Prophet by declaring that women had the same rights over men as men had over them accorded to them 1350 years ago, the status which even to-day after so much feminine agitation and in the presence of so many societies and organizations claiming to uphold the female cause the most civilized country of the West has not given her. Islam bestows upon her equal social status to that of man. In matters of marriage, divorce and inheritance she possesses inviolable rights. She can rise morally and spiritually as high as man can. In short she does not labour under any disabilities which Christianity, Hinduism, Judasim, Zoroastrianism and Buddhism impose upon her.

Another problem which as regards the extent and strength of its influence is, perhaps, most serious and which threatens to demolish the present social structure of human society, is the movement of the masses against the classes. The labour class in all lands is up in arms against the capitalists. The labourers complain that the capitalists thrive on the money earned by them while they, the earners of the money, live in perpetual servitude and serfdom, in perpetual fear of starvation. The Prophet of Islam commanded that those on whose income depended the livelihood of others should give them the same food and dress as they used. While on the one hand he exhorted the landlords, the slave-owners and the capitalists to be kind and generous to those who looked to them for their sustenance, he prohibited for all times the giving and taking of interest which, really enables few persons to accumulate country's whole wealth in their hands without labour of any kind, by the mere exploitation of the needs and misfortunes of others.

Digitized By Khilafat Library Rabwah

In the words, "All Muslims are brothers," is laid down the basis of a vast Brotherhood in which all men and women are equal, regardless of their colour, social status, caste or family distinctions. Perhaps of all things that has contributed most to the spread of Islam in all parts of the world is this beautiful teaching about the brotherhood of man. It was the proper realization of this principle that made Bilal, a freed Abyssinian slave, one of the most respected of the companions of the Prophet (and ever since he has commanded the respect of the Muslims in all lands) and gave Osama, the son of Zaid, another freed slave, the command of an army in which stalwarts like Omar and Abu-Bakr had served as common soldiers.

Digitized By Khilafat Library Rabwah

THE SPIRIT OF ISLAMIC IDEALS

By Dr. Muhammad Ali Al-Haj Salmin

Unity, *i e.* oneness in everything, is the predominant underlying spirit in Islam, the true source of all its strength and vitality. There is the Unity of the one God, the supreme focussing and unifying centre, towards which all the other allied ideas of unity are attracted—unity of worship, unity and equality of all, (common brotherhood) and the unifying centre, Mecca, for pilgrimage and for daily worship.

It is the abiding pride and glory of Islam that it knocked down with one blow all old world superstitions, fetish worship and polytheism, enthroning the one God, the Only God instead, attributing the chief qualities of justice and mercy to Him. God became a living factor in the daily life of mankind, and it was propounded that nothing stood between man and his Maker. Before the advent of Islam there was a vague conception of a vague Supreme Being, Omnipresent and Omnipotent, existing only in the world of intellectual and metaphysical speculation, and not a living force in the daily life of man.

This grand conception in Islam of the worship of One God which is rational and at the same time highly idealistic (not dogmatic as is wrongly construed), paved the way for the foundation of the modern science, because it rid man of his superstitious fear of the forces of nature. For example, the Arab and Moorish schools of Chemistry laid the foundation of modern Chemistry.

Next comes the Unity of worship ; the five times prayer a day at the same time for all the Muslims throughout the world, all facing towards Mecca, and all worshipping the One God. This inspires unity and universality.

Digitized By Khilafat Library Rabwah

Even in daily worship Mecca has its place as a unifying factor. And as a place of pilgrimage for the whole Muslim world, it is the greatest source and centre of inspiration and of unity—and of brotherhood too— where all the faithful meet.

If in the eyes of the just and merciful God all are equal, then there should be no difference of caste, colour or creed. There is no such difference in Islam. There is no high or low; black, white or brown. All are equal. All are brothers. No other religion except Islam has demonstrated in practical life the brotherhood of man.

Islam is not dogmatic. It is ideal, practical, rational and modern in its conception of the One God and its spirituality, practical in its tenets, and modern and rational in outlook. It is the religion for all— for humanity.

Says Sirdar Iqbal Ali Shah : "Unity is, therefore, both the nucleus and the aim of the Islamic faith and polity. A unity which springs from a belief in the oneness of the Creator and which spreads out to and inspires everything in creation. From this very belief in the Islamic faith every thing has its rise and sanction; there is One God, one Prophet, one faith, one law, one status for mankind. The beautiful and simple perfectness of the scheme is the best proof that it emanated from a Divine source, and directed by a personality, who has changed human history."

Digitized By Khilafat Library Rabwah

LORD SNELL'S TRIBUTE TO THE HOLY PROPHET

Mohammad was to the whole of Islam the "Holy Founder" of their faith, and to all men he was one of the greatest religious forces in history. Those of us who are not Mohammadans are nevertheless entitled to share in the reverence in which his people everywhere hold his name and with them to admire the courage, the rare insight and purposeful fidelity with which he proclaimed his mission.

The supreme test of a religious teacher or Prophet is whether in a hostile world, or in the face of the flattery of his friends, he can stand alone and remain one hundred per cent loyal to his own ideals. And because Mohammad did this rare thing, his name is revered by millions who belong to other faiths.

Persecution quickly followed the opening of his preaching, and sometimes it came from within his own household. But he refused to be silenced. "If they brought me," he said "the sun to my right hand and the moon to my left, to force me from work, I would not leave it till the Lord had made my cause good, or till I perished."

My own conception of the religious life is that of devotion to the good that is, and is yet to be, in the world, apart from all credal sanctions and doctrines, and because Mohammad was a great witness to that "good" I can heartily join in the appreciation which is to be paid to his memory.

Digitized By Khilafat Library Rabwah

she is determined to weather the strife, stress and storm and face the pitfalls and perils of life, unaided, unhelped, unguided, unled. She has come even to strongly resent the use about her of phrases and words such as, " weaker sex " and " bundle of emotions," etc., as they, according to her, imply an inferior status, a derogatory position. She plays hockey and football. She swims channels, pilots aeroplanes, captains ships, motors round the world, enters parliaments and fills pulpits. She has ceased to play the second fiddle to man. She has become, as it were, the mistress of her own destinies.

Such is the woman of to-day. She believes she has come to her own. Who can grudge her this newly-acquired status ? But it is possible that by fulfilling the programme she has set before herself in life she may lose her highest vocation in life. If she fulfils her programme at the cost of that vocation she will do a great disservice to herself, an equally great disservice to humanity and family life. She may be thousand and one things. She may aspire to anything and enter any walk of human activities, but she must not forget her real avocation. She is pre-eminently a mother and a wife. To be a mother and a wife does, by no means, involve any inferiority of status just as to be a father and a husband implies no superiority of position. Physically and temperamentally man and woman vastly differ from each other. Nature has, therefore, allotted to them quite different duties. Man is primarily entrusted with the task of earning livelihood for his family, woman with that of bringing up of the children and management of the household. If man has led armies to victories, has founded empires and builded nations and has delved into the depths of nature and has fathomed its secrets, woman has given birth to all these great commanders, builders of nations, discoverers and inventors, and they learnt their first lessons in bravery, enterprise, social service, self-abnegation and self-sacrifice at the feet of woman. Who can say that the one occupation is higher and nobler than the other ? Why should, then, woman be anxious to do what man has to do, very often quite reluctantly, impelled only by a sense of duty, passes our comprehension ? Most of the activities

Digitized By Khilafat Library Rabwah

CALL OF ISLAM

By Omar Cleveland

It cannot be over-emphasized that Islam stands for the vital issues of life—to guide, direct and control the currents of life. As such, it is fitting and proper that it be identified by the code which is its source of illumination. Thus we say that a Muslim is one who receives his spiritual ideals from the message of the Holy Prophet Muhammad.

Peoples of all nations seek the temple where the spirit to the great truth illuminates the shadows of human ignorance, but they know not where it is to be found. Restrictive limitation blocks their footsteps. Ages of mental inertia thwart their efforts.

According to the great civil, moral and spiritual Guide Book, the Holy Quran, every child is born sinless. Man is, in truth, born with a capacity for understanding, a mind capable of wisdom, and a heart capable of feeling.

Muslim laws were made for human beings and the Holy Quran has most beautifully set forth this principle. It guides aright all men in all conditions of life, from the lowly savage to the wise philosopher, and covers all the branches of human activity. Also, it requires the development of all the faculties of man, and has ever nursed with sedulous care the germs of classic knowledge and reared them to bloom in the life-giving atmosphere of truth and freedom, by its simplicity, its beauty and its high idealism.

Islam is a university that teaches the liberal arts and sciences of the soul to all who will lend their ears.

Its pillars uphold the arch of universal education, particularly that which is of the spirit. Upon its tables of stone are inscribed the sacred truths of all nations and of all peoples.

Digitized By Khilafat Library Rabwah

Furthermore, it is a vast universal brotherhood which knows no distinction between men and is the most tolerant and liberal of religions. It is a religion not based on intolerance and self-gratification but is one of peace and happiness, the magic touch of which changed the entire face of Arabia and caused its deserts to blossom into the richest gardens.

It is a religion which is essentially creedless and is the truer for it. Its followers bow to truth regardless of the bearer.

It is not a creed or doctrine, but a universal expression of Divine Wisdom, and upon those who understand its sacred depths has dawned the great Reality.

He that has heard the call of the muezzin from the minaret, calling the faithful to prayer, can never forget its solemnity, beauty and the urge to worship with the faithful. "La ilaha illallah" ("There is no one worthy of worship but Allah").

This sublime yet simple dogma of the faith is expressed in every action and its charm is more expressive—by far—than the chimes of bells.

For thirteen hundred and fifty years it has exalted and crystallized civilization, and is indeed the genius of Islam.

Digitized By Khilafat Library Rabwah

ISLAM AND SCIENCE

By Miss Nina Stauffer

The long arm of Islamic learning has been extended into every country in the world. Islam has given far more to the field of education than the people will ever realize. Even if the force has not always been direct, the influence can be noted.

From the Arabic language, the language of Islam, there have been translated choice gems in literature, philosophical teachings, mathematical computations, as well as facts about Astronomy and Law which the Muslims patiently recorded. When Europe was struggling through the dark ages of ignorance, Islam was seeking new truths in the educational field.

The whole scientific world must pay a tribute to Islam for the great advancement in Chemistry which changed the ancient art of alchemy from a Black Art to one of the great basic sciences. It is true that the later technicians have improved upon all the sciences until a twentieth century student would find difficulty in recognizing the relationship between the Chemistry of to-day and the crude beginnings of that science, which the Muslims evolved.

For many years the Eygptians had practised an art known as alchemy. It was an art which was only known to the high priests, and they guarded it jealously lest some layman might discover some of the secrets for which the priests had been searching for many years. So much mystery enshrouded the alchemy laboratories that the subject became known among the people as Magic or the Black Art and as such it was clothed with superstition.

The alchemists, however, were practising this art for only two purposes, namely, for prolonging life and for converting all metals into gold. They had been somewhat successful in compounding some medicines which would relieve human suffering, but they had all been baffled by the resistance of the baser metals; yet, they still had confidence that some day all the metals could be changed into gold, so they continued

Digitized By Khilafat Library Rabwah

to expend great labour searching for the substance which would solve their problems. At last they conceived the idea that there was a magic stone which contained the desired substance, and they called this mythical stone the Philosopher's Stone. This stone had never been discovered, but they were certain that the secret would be discovered with it. This wonderful substance would not only convert metals into gold but would also possess the power of dissolving all substances into their elements; in addition, it was thought also to possess the power of removing the cause of disease from the human body and renewing life. The priests thought that they were always on the verge of discovering the secret but something would happen and only the results of the laborious experiments remained.

Some of the alchemists recorded their experiments for future use, while others made notes of their activities for the benefit of future "scientists," but all their data was recorded in the most mysterious and ambiguous way, so it would be almost impossible for the ordinary layman to decipher the notations.

When the Mushins invaded Egypt they obtained possession of some of these records, and due to the fact that the Muslims had always been interested in science, they made use of this new infromation and in the eighth century a school of alchemy in Arabia published the first known work on Chemistry proper. An Arabian alchemist, a few years later, made some real discoveries. He found a substance that would dissolve gold and he worked out some very important combinations. He also advanced the theory that there were certain elements from which all other substances were made but he believed that only two of these were primary substances.

During the Middle Ages many alchemists were brought to Europe by the Moors to teach in their great schools of learning. It was in these schools that the Europeans obtained the basic principles of Chemistry, and it was these scientific truths which laid the foundation of the new scientific civilization which displaced the one of mystery and ignorance. Thus it was Islam which first blazed the trail for the scientists who made the modern civilization possible.

Digitized By Khilafat Library Rabwah

"THOUGHTS"

MR. OSCAR BRUNLER FREIMERR VON ALSEN (LONDON)

Many roads lead to Rome and many religions and philosophies show us the path to our ultimate goal namely : Perfection, Peace and Happiness. Which religion or philosophy, then, is the right one to pursue the path to mankind's ultimate goal ?

On analysing many of the philosophical teachings as well as studying the fundamental teachings of religions, we find that all the main points of both are to be found in Islam. Besides the aforementioned, we find most valuable and important laws relating to human welfare incorporated in the Quran and in the teachings of the Holy Prophet. Let us consider a few of the main points of the philosophical teachings and see whether we can find references to such teachings in the Holy Quran.

Aristotle, the ancient Greek philosopher and one of the greatest savants of the ages said: "Philosophy is the science which considers truth." This being the case, the teachings of all philosophies under the sun hold good and must be considered as axioms and guiding stars in our life on earth. All philosophies stress the value and the great importance of the following moral qualities, namely: 'Faith, Patience, Meditation, Charity and above all Love. These are the most important lines on which the philosophers of the ages have taught mankind. We find also that the development of all these human qualities is inculcated by Islam and many beautiful teachings to this effect can be found in the Suras of the Holy Quran.

The Holy Quran says: 'Those who believe in Allah and in His apostles and make no distinction between any of them, to these in the end will God give their reward.' Patience—one of the greatest moral qualities of man—is greatly taught in

Digitized By Khilafat Library Rabwah

Islam and in the Holy Quran we find many references to this quality as for instance : " Verily those who are patient in adversity and forgive wrongs, are the doers of excellence." If we follow this advice we make this world a better place to live in. We are not here in this world to judge our fellow-men but to do our best and to follow the wisdom and the teachings given to mankind by God's Prophet. Let us follow his advice and do good deeds, and adhere to his teachings and let us remember his words : " Every good act is charity." The famous Roman, Cicero, said, " To study philosophy is nothing but to prepare oneself to die so that man may find greater happiness is the real thing." No man needs study philosophy in order to find greater happiness. By following the teachings of the Holy Quran we can find all happiness that we wish as the Holy Prophet has said : " The abode of the hereafter is better for those who fear Allah and who follow His laws."

The teachings of the Holy Quran not only embrace all philosophical teachings of the ages but we find much other valuable advice in it, as for instance the value of prayer and alms. It tells us of lawful and unlawful things. The Quran says : " eat of the good things which we have provided for you, but without excess."

Further, the Holy Quran tells us what we may expect if we repent of our wrong doings; of the life after death and of the Divine help which will be given to us when we pray. To all who have not read the Holy Quran I would like to say : "Read it and benefit from the wisdom and knowledge which you find in the Holy Quran." To all who have read the Holy Quran I would like to say : " Read it again and follow the teachings—follow them in all your actions and deeds and let your thoughts and actions be guided by the teachings of the Holy Prophet. If we follow and live up to his teachings we help to make this world a better and a happier place to live in.

Digitized By Khilafat Library Rabwah

MUHAMMAD THE GREAT PROPHET

By Mr. N. K. Chatterjee, M.A., Monghyr College

Muhammad is one of the outstanding personalities of Islamic History who by reason of his noble sacrifice, cosmopolitan religious attitude may be regarded as an invaluable asset to whatever age and clime he might have belonged. He was the great religious teacher of his age. His love for religion was boundless and the sacrifice he made to the cause of humanity immense. True it is that he was not educated in any school or college, nevertheless he had that inner vision of a great seer which makes a man truly great. He dreamt of establishing a universal religious brotherhood of nations. And his dream was, if not fully, at least partially realized, in his lifetime. This is, by no means a mean acquisition for a man without resources and equipment necessary for his nobel mission.

Muhammad was a great saviour of his nation. According to the Hindu scripture God re-incarnates Himself in a man when religion declines and irreligion reigns supreme. The above remarks aptly applies to Muhammad. He was born in an age when social corruptions and moral vices were rampant among his countrymen. This shocking and pathetic scene of moral and national degeneration moved his heart and he jumped into the fiery ordeal to save them from the imminent peril to which they were doomed. Herein lies his greatness as a redeemer, herein lies his greatness as an humanitarian.

The religion that he preached to humanity is one of universal sympathy, love and brotherhood. He felt keenly for the suffering humanity and was always prepared to do as much as lay in his power for their improvement, moral and spiritual, without caring for personal risks and difficulties which he had to encounter.

Muhammad is a great apostle of democracy and brotherhood. Like Rousseau and Voltaire he preached the gospel of Liberty,

Digitized By Khilafat Library Rabwah

Equality and Fraternity. But the fundamental point of difference between Muhammad and these high priests of liberty lies in this that the former based his doctrine on religion whereas the latter on terms of equality without taking into consideration the moral and spiritual aspect of the thing. This accounts for the failure of the latter and the triumph of the former.

Muhammad had a keen passion for religion. The teaching of the Quran came to him as a divine inspiration. What a stupendous difficulty he had to face to carry on his noble mission. His life was at stake, stubborn opposition crowded from all quarters but nothing daunted, he jumped into the fiery ordeal of crucifixion and came out successful in the end.

Muhammad is a perfect equalizer of men. In his eyes there is no distinction between the high and the low. "The high in rank" says he, "in God's sight are those who are high in morals."

The religion that he preached to humanity is based on faith in unity of Godhead and love. Whosoever loveth God and believeth in His unitary existence is a true follower of Islam.

But how many of his countrymen do regard Islam in that light today! Unluckily for the country, unluckily for the community the noble ideals of Muhammad have degraded into narrow communalistic jealousies. If we wish to do him honour and realize his noble ideals in life we must first of all drive away the pettinesses of our life and thereby purify ourselves.

The great Prophet passed away from this world long ago. But such is the extraordinary influence of his charming personality that even today thousands and thousands of his followers remember him with love and reverence. This is, by no means, a mean acquisition for a man born in an age when the whole of Arabia, the land of his birth was steeped in the darkness of ignorance and sunk into the lowest depths of moral and national degeneration. May his soul rest in peace!

Digitized By Khilafat Library Rabwah

VITAL VALUES OF ISLAM

By Prof. T. L. Vaswani.

Consider for a moment what the faith the Prophet Muhammad preached has achieved. Islam has given the world a religion without priests ; Islam abolished infanticide in Arabia; Islam enjoined on the faithful total abstinence from drink ; Islam emphasised the great qualities of faith, courage, endurance and self-sacrifice ; Islam introduced a vigorous puritanism into Asia and Europe, deprecating even dancing and card-playing. 'Whoso is a Muslim,' says the Koran, 'he seeketh after the right way.' Islam moved out with its great message of 'Allah the Rahman, the Merciful,' and became the torch-bearer of culture and civilization in Africa, in China, in Central Asia, in Europe, in Persia, in India. The Chinese Muslims are still known to be stately, strong and brave. Of the achievements of Islam in the days of the Baghdad Khilafat every Muslim may well be proud ; and every Sindhi too ;—for Sind his had their share in the intellectual life of the Baghdad Court. Of the achievements of Islam in Europe, less is known to the Muslims and Hindus in Sind ; yet even a rapid sketch will show how much Islam did for Europe in the Middle Ages. Islam founded the great University of Cordova which attracted Christian scholars from different parts of Europe. One of these scholars became, in due course, the Pope of Rome.

At a time when Europe was in darkness, the Muslim scholars of Spain held high the torch of science and literature. They taught Medicine and Mathematics, Chemistry and Natural History, Philosophy and Fine Arts.

Arabian scholars translated some of the Hindu books ; and helped by these translations Hindu wisdom travelled to some of the seats of learning in Europe. In the days of the Muslim King of Spain, Al Hakeem, great irrigation systems were developed in Granada, Valencia, and Aragon ; the Muslims also built hospitals, and asylums for the poor in several cities in Spain. Many were the industries developed under Islam. Ship-building,

Digitized By Khilafat Library Rabwah

horticulture, candied fruits, glass, iron and copper utensils, brocade, tanyards, silver mines, cotton manufactures, woollen carpets, hand-woven woollen cloth, linen manufactures, and linen paper, mines of lapis-lazuli, silks and inlaid metal work are some of the industries of Muslim Spain mentioned by Arabic writers.

And it is no exaggeration to say that Islam has made several contributions to the thought and life of India. Islam has been one of the nationalizing forces in India. Islam has enriched the art and architecture, the poetry and philosophy of India. The Taj is, perhaps, the most imaginative architecture in the world. Islam carried in its heart a vision of manhood and democracy to which, however, the Muslims were not always loyal in India and other countries ; but it must be remembered that the first blow at slavery was struck when Omar set all slaves at liberty after his conquest of Jerusalem. And the ideal of Akbar, the ideal of an Indian nation, a great India, a Maha Bharata has not yet been assimilated by India's English rulers. The reform movements of the fifteenth and sixteenth century—the movements of Nanak, Kabir and Dadu—felt the influence of Islam ; and Muslim saints like the Pir Tabriz of Multan and Lal Shabaz of Sewan have still a hold on Hindu hearts. Muslim poetry and literature, Muslim architecture and decorative painting made Spain famous at a time when Europe was submerged in barbarism. The Muslim Universities of Seville, Cordova and Barcelona taught sciences and philosophy in that free liberal spirit for lack of which the Christian Church burnt Bruno and persecuted Galileo ; Muslim kings opened free libraries, established observatories and endowed laboratories for chemical experiments ; Muslim singers introduced a new note of chivalry and romance into the life and literature of Europe ; and Muslim philosophers translated, interpreted and corrected the systems and speculations of Greek thinkers.

Two of these philosophers who greatly influenced European thought are known as Avicenna and Averroes 'Avicenna' is a Latin corruption of Arabic Ibn Sinna. This man showed the greatness of his soul when he renounced the honoured post of the Vazir in order to devote his time to philosophy and his

Digitized By Khilafat Library Rabwah

in which woman, now finds the delight of her heart, are unnatural for her and even tend to dislocate the existing social order. Fall of birth rate, foolish, harmful and unnatural birth control, frequency of theatres, cinemas and dancing halls, breaking up of homes and destruction of family life, have been the results where woman has forgotten her own vocation and has taken to that of man. Even an hurried glance over the social conditions at present obtaining in the West proves our contention.

Woman in Primitive Society

In the above paragraphs we have shown how promptly woman has adapted herself to the changed human conditions and how by her industry and assiduity she has raised herself in the estimation of man. Never was woman so active, so assertive, so sensitive of the inviolability of her rights as she is now. She is anxious to show that she can do all that man can do and has done. But she seems to ignore the fact that in her impatience to establish her equality with man, to break the shackles of the bondage in which, she thinks, she is unjustly held and to contribute her great share to the building up of the human society, she is harming the cause which is so dear to her heart. The course she has adopted to secure her object is calculated to arrest and retard, rather than accelerate and quicken the pace of human progress. God in His infinite wisdom has endowed woman with a different constitution and temperament from that of man and in His unquestionable order of things has allotted to man duties very much different from those of woman. This is only a division of work. It is, therefore, contradicting and flouting divine plan for man or woman to try to usurp one another's place. In spite of what woman may do, she cannot accomplish what man has accomplished and man, notwithstanding his superior physique and several other natural advantages, is incapable of doing half of those nice and beautiful things which woman can and does. Woman in the West has attempted to take man's place in the different walks of human life and the result, among many other evils, has been the destruction of that greatest boon of God, the peace and joy of

Digitized By Khilafat Library Rabwah

name is celebrated in several Turkish tales. He wrote on logic, on psychology, on physics and metaphysics and ethics. He speaks of three kinds of mind—vegetative, animal and human; his view of the 'vegetative mind' reminds one of the modern studies in what Sir J. C. Bose has called the 'response of plants.' He speaks of 'active' and 'speculative' intelligence, reminding one of what, over eight centuries later, Kant called 'practical' and 'pure' reason. He speaks of 'three kinds of evil' and its 'accidental' place in the universe, reminding one of the *theodicy* of Leibnitz. Another Muslim philosopher who influenced the thought of the Middle Ages was Averroes—a corruption of the Arabic name Ibn Rushd. He speaks of the 'evolution' of matter in a way which reminds us of the idea developed in Spencer's Synthetic Philosophy; he speaks of a *soul* diffused in the heavens and the earth—an idea which reminds us of what to-day is called *pan-psychism*; he interprets 'soul' in terms of 'energy'; he recognizes the unity of philosophy and religion. His commentaries on Aristotle and Plato have been translated into some of the European languages, and at one time influenced Christian and Jewish thought and some of the non-Muslim centres of European culture.

The Sufi singers and thinkers of Islam have enriched poetry and the philosophy of religion. One of the world's greatest mystical thinkers was the Muslim Muhyi-ad-din-ibn-al-Arabi; and in the whole range of literature there are not many mystical books so profound, so suggestive as the four volumes of his Fatuhat-al-Makkia. His teachings of the Single One, of Seven Realities, of the 'luminous darkness' that enshrouds the essence of God, of *surah* and *ruh* (form and spirit), of knowledge as a process of reminiscence, of the correlation of the Creator and creature (*al-Haqq* and *Khalq*), of the seven degrees of annihilation (*fana*), of man as a channel of God's self-realization, of God as the Self of things—these and other teachings of this Muslim mystic have a profound value for the modern student of religion. The Quran was given to a simple people, but has, in some of its texts, the seed of true mysticism. "Wheresover ye turn, there is the face of Allah." What wisdom in this one text of the Koran! And some of the great

Digitized By Khilafat Library Rabwah

Muslim poets—our own Shah Latif included—sound again and again, the purest notes of mysticism. "Knowledge is nearer to silence than to speech." "I fancied that I loved him, but on consideration I saw that his Love preceded mine." "Thou must daily die a thousand deaths and come to life again that thou mayst win the life immortal." "When thou givest to God thy nothingness, He gives to thee His All." "See in your own heart the knowledge of the Prophet, without book, without tutor, without preceptor." "The true mosque in a pure and holy heart is builded; there let all men worship God; for there He dwells, not in a mosque of stone." "He peeped through the window of my heart—He peeped and passed away." These are but a few passages taken from the songs and sayings of Muslim mystics. Who will say that the higher mind of the Muslim world is alien to that which has expressed itself in the sages and seers of Aryavarta? The higher mind—with its intuitions of truth, freedom, justice, beauty, love—is not the monopoly of one faith or one race, it is a descent on the earth from the Kingdom of Heaven; and in the measure in which a civilization is loyal to it, is it vital and progressive. And if the present moment be, indeed, one of awakening in India, we will discover the Hindu-Muslim unity not in counsels of expediency, not in the political opportunism which only reacts on a nation's life making it feeble, but in the higher mind which is the one common source of the fundamental ideas of Oriental and Occidental civilizations. *There* is the inner unity of Hindus and Muslims; there they have a common centre; the bond between them is *spiritual.* At an hour when the world's atmosphere is charged with pride and passion, with political and race hatreds, I plead for a Hindu-Muslim union in the great name of Humanity. India has, through the ages, borne witness to Her—borne witness to the Vision of man as man. And if, worshipping this Vision in our hearts, we make the Hindu-Muslim unity an abiding force in our public life, we shall, indeed, make our backward India beautiful, and our eyes shall behold Her glory.

Digitized By Khilafat Library Rabwah

The Prophet's Relation with his Wives

The peculiar relationship between man and woman is a natural requisite. The social structure of the world is built on it; it is, in fact, the condition of all progress. But it is strange that most people regard even this relationship to be inconsistent with things spiritual. Woman who is responsible for the continuity of the human race; without whom man is but a part sundered from its compliment; who is a garment for man and for whom man is a garment; yes, woman was regarded as impure, something to be shunned by godly men. By making goldliness inconsistent with natural human urges, it was, in fact, attempted to destroy goldliness itself. For is it not true, that if there were no human beings there would be no spiritual values; and but for the existence of beings who should strive and regulate themselves, there can be no conservation of things of the spirit? The Holy Prophet it was, who while he attained to nearness to God, did not neglect the human side of his life. He married; and in the interests of his country and the growing Muslim community, and in certain cases, for the benefit of his wives, he contracted a number of marriages. Not only, again, did he enter into these marriages, but gave of his love and regard to all his wives. His dealings with them were such that each supposed him to be hers. He was but God's and God his; yet he never let it appear that it was because of any superhuman peculiarity of his that God chose him for the office of prophethood. He taught, on the other hand, that he strove and became the best of men. That was why God chose him.

Not unless one gave up one's kith and kin, and did away with the foundations of domestic life (so the world thought), could one attain to nearness with God. The Holy Prophet

Digitized By Khilafat Library Rabwah

taught, however, that it was through one's kin that one could reach God. Each particle in the world is God's creation and each serves to guide one's footsteps to God. The more beautiful an object created, the more manifest does it make the way to God. Among the more sublime creatures of God, are women. Therefore did the Holy Prophet say, "Of the things of the world, I have had the love of my wives as a gift from God." And again, "The best amongst you are those who show the best regard to their wives and children and respect their susceptibilities." What a singular difference! The world thought that God had created woman as a beautiful snake and had thus taught man not to be captivated by her beauty, but to beware of her poison. The Holy Prophet, on the other hand, declared that he had been ordered by God to love his wives, and that among the things he had been gifted with, was this gift of love for his wives. While others taught that woman was to be shunned and her sorcery to be guarded against, the Holy Prophet inculcated that woman was to be loved. He taught that such love was to be the instrument of attaining nearness to God. For just as God had laid paradise under the feet of one's mother, so was a prayer offered by one's wife the means of winning God's approval. In short, woman should be pleased, that we might please God.

The Holy Prophet practised what he preached in this behalf. He would pay full regard to all the susceptibilities of his wives. He lent his helping hand to them in their household duties. He loved them and searched for various little ways to please them. If a wife would drink water out of a cup, he would hold the cup and himself drink at the same place. On one occasion, a wife of his, an Israelite by descent, was taunted by another as "a Jew," and the Prophet took her side and suggested, "Why not say, you are not a Jew, but are one of the children of the Prophets of God?" If any of the wives fell ill, he would regard her illness as if it were his own, and feel even more troubled about it than the patient, and thus show his concern for them in all sorts of ways. He would not have them separate themselves from their relatives, but would help them to cultivate such connexions.

Digitized By Khilafat Library Rabwah

Once, as he entered the house of a wife of his, Umm-i-Habibah, he found her kissing her brother, Muawiyyah, who later became one of the rulers of Islam. Not merely did he not disapprove of the act, but looked on it with understanding and sympathy. The love between brother and sister seemed to him a beautiful expression of a natural human impulse. He therefore sat by, and said, "Umm-i-Habibah, do you love Muawiyyah?" Umm-i-Habibah replying "Yes," the Prophet returned, "If he is dear to you, so is he to me." How must the wife's heart have jumped with joy on hearing these words! How comforting must it have been to her to think that the Prophet did not look upon her relatives as strangers, but regarded them as his own!

Digitized By Khilafat Library Rabwah

A GREAT SOLDIER OF ISLAM

Jerusalem, the town of Prophets, the last resting place of Patriarch Abraham and his son and grandsons, Prophets Isaac, Jacob and Joseph, sacred alike in the eyes of the Muslims, Jews and Christians, according to divine promise capitulated to the victorious arms of the Muslims in the year 637 A. D. in the Caliphate of Omar, the Great. The victors showed to the fallen town and its vanquished inhabitants the respect which they deserved. No property was destroyed except in the inevitable operations of the siege, and not a drop of blood was shed except on the field of battle. In deference to the wishes of the Patriarch that he would hand over the keys of the town only in the hands of the Head of the Muslim State, Omar, the mightiest ruler of his time, travelled from Medina to Palestine, accompanied, so the historians tell us, only by his personal servant. This leader of undisputed sway and sovereignty entered Jerusalam followed by his servant along with the Patriarch, conversing amicably about its history. At the hour of prayer he was invited by the Patriarch to worship in the Church of the Holy Sepulchre but he refused to do so for fear that his followers might claim a similar right, and so the freedom of religious worship, which he wished to secure to the inhabitants by the articles of capitulation might be endangered. Such was the spirit of tolerance and toleration, of the freedom of religious worship and of respect for the sacred places of other faiths and creeds which animated the followers of the Prophet who has quite cruelly been maligned and denounced as the founder of a system which is based on and which has throughout the ages been spread by force. In the year 1099 the Holy City changed its masters and fell once more in the hands of the Christian Crusaders after a much shorter siege. It was taken by storm, and for three days there was an indiscriminate slaughter of men,

Digitized By Khilafat Library Rabwah

women and children. The meek followers of the hermit Prophet of Galeel who were supposed to have been imbued with feelings of humility, lowliness and kindness and sympathy with those in distress, put to sword 70,000 Muslims, in the same city whose valleys and hills, even to-day, resound with the Master's sermon, "blessed are the lowly in spirit, for they shall inherit the kingdom," and "forgive the trespasses of others, so that your trespasses may be forgiven." Such was the return which the mendicants and friars of the humblest of all God's Messengers made for the benign and chivalrous treatment which was meted out to them by the followers of the noblest and the most chivalrous personage among this holy company.

The Christians, however, could not retain Jerusalem in their possession for long. The vicissitudes of time proved too strong for them. Jerusalem made a change of its masters once more. After only a brief period of 92 years it fell before the victorious arms of the brave and gallant Salah-ud-Din. Salah-ud-Din was a noble friend and a noble foe. Though he had vowed to avenge the innocent Muslim blood that had been shed when Jerusalem had been sacked by the Crusaders, but when the city actually capitulated he retracted his vow. He was the fiercest of men on the field of battle but the kindest and the humblest of them outside it.

He was a brave soldier and a victorious general. In his dealings with his fallen enemies he was chivalrous, gallant and generous as all great soldiers are. He shed no blood. He allowed the captives to ransom themselves. He took Omar and not Godfrey de Bouillion for his model. The Frankish Christians left the city, the Eastern Christians continued to reside there in peace. This is the type of soldiers that Islam produces. They may not profess and preach humility and lowliness but they evince those moral qualities whose combination in a man marks him as morally and spiritually the most perfect individual, when occasion calls for a demonstration of them.

Digitized By Khilafat Library Rabwah

A MUSLIM VIEW OF KESAB

A Paper read by Khan Bahadur Ch. Abul Hashim Khan, M.A., on the occasion of Kesab Anniversary held in Calcutta.

والهكم اله واحد. لا اله الا هو الرحمن الرحيم. ان فى خلق السوات.....لقوم يعقلون

"Your God is One God, there is no God but He, the Beneficent, the Merciful.

"In the creation of the Heavens and the Earth and in the alternation of the night and day and in the ships which sail in the sea with what profits men, and in the water which Allah sends down from the heaven and quickens therewith the earth after it has been dead and scatters abroad therein all kinds of animals, and in the changing of the winds and in the clouds made subservient between the heaven and the earth—are indeed signs for the people who understand."

Mr. President and Gentlemen,

My esteemed friend, Babu Grischandra Nag, requested me to speak on this occasion of Kesab Anniversary and although fully conscious of my ignorance and want of aptitude, I responded with alacrity because believing as I do in the religion of Islam, I could not refuse to take part in any work calculated to bring about "salaam" or amity between the different communities living in our common motherland. The theme of my discourse therefore will be "A Muslim view of Kesab." And I hope it will be interesting, because unfortunately Muslims of late have earned a bad name for fanaticism and religious intolerance. I have, therefore, chosen to open my discourse with a text from the Holy Quran stressing the liberalism of its teachings, *viz.*, the Common Origin of all Creation—the One God besides Whom there is no God. The verse next proceeds to illustrate this Oneness of God in the fundamental Unity of the Creation. It points to the alternation of the night and day, both n the physical and in the spiritual worlds, in the lives of individuals, as well as of the race. There are cycles when darkness covers the minds of men and these are followed by

Digitized By Khilafat Library Rabwah

cycles of light. The sixteenth and the seventeenth centuries were an age of light in the history of India. The Augustine Age of the Great Moghuls was an age of all-round progress. There were conquerors, statesmen, poets, philosophers, architects, sages and saints; in fact such a conjunction as has been seen but rarely in the history of the race. This was the age of Chaitanya, Nanak and Kabir of each of whom it was the Mission to bring about a better understanding between the different communities, or as a Muslim would put it to bring the world nearer to Islam. For Islam means perfect submission to God and peace among all His creatures, and human mind cannot conceive of a goal higher or nobler than such an ideal. Then followed an age of darkness, and ignorace prevailed and hate increased. Indians were no longer fit to rule the land, for there was an extreme lack of justice, charity and love. The All-wise Providence brought in the Westerners to leaven the mass. But as the pall thickened and death supervened there were again visible the signs of a new fermentation. The orgies of " Young Bengal " concealed the signs of a new stirring of the soul. Raja Ram Mohan Roy was a forerunner of the new dawn—the false dawn as it is called—the ambient light which precedes the actual daybreak. The earth heaved a breath and prepared to meet the light that was at hand. Maharishi Devendranath, Brahmananda Kesab were some of the flowers which the Earth brought forth to welcome the light. The day was coming after the night. God was going to quicken the earth after it was dead. He will soon send down the water that will scatter abroad all kinds of living creatures and our land will again hum with the activities of a nobler and worthier life.

Let us then contemplate this sacred flower, this first offering of our motherland to the day of Truth. He was born in an orthodox Hindu family, a community for long crushed under the weight of customs, traditions and superstitions. Religion to them had become a matter of dry formalism and lifeless rituals. To such a community Brahmananda Kesab brought the message of a Living God, a God who lived not merely in the Sastras but in the daily experience of men. He laid stress upon prayers. "Pray! Pray", he said, "There is no other way than

Digitized By Khilafat Library Rabwah

prayers. Offer prayers, thou shalt be saved, thy character shall change, all thy wants shall be removed." This trait of his character brings him near to the Christians regarding whom the Holy Quran says, "And you will certainly find the nearest in friendship to the believers to be those who say we are Christians, this is because there are Ministers and Monks among them and because they do not behave proudly. And when they hear what has been revealed to the 'Apostle', you will see their eyes overflowing with tears on account of the truth that they discern; they say, "Our Lord: We believe, so write us down with the believers. And what reason have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should include us with the good people." Do not the above words most fittingly describe Kesab and his companions and should not we Muslims rejoice that he brought his people bound in the shackles of custom and superstition nearer to Islam ?

Another trait of this Great Character which appeals to me is his great courage of conviction. Born and bred amidst surroundings such as prevailed in his time it was indeed a giant's task to brave opprobium and obloquy for the sake of his conviction. "Whenever," he writes, "it is felt that a certain course of conduct would be praised by all men, the devotee at once suspects there must be something wrong in it. Whenever it is felt certain kind of conduct would be repudiated by all, would invite indignity, would cause separation even from friends, would weaken the body, injure the mind, whenever all this is felt, the spirit at once decides that to be the right course of conduct." He broke off from his great friend and generous patron Maharishi Devendranath as soon as he found that they could not agree in their religious convictions. He agreed to the Cooch-Behar marriage as soon as he was convinced that it was the Divine will, although he knew full well how strong was the feeling among many of his best friends and followers against such a union. Such courage at once brings to mind the injunction of the Holy Quran, "Do not fear men, but fear Me," and recalls the story of Saint Bayazid, who was once told about a certain 'Holy' man whom all people held in the highest esteem.

Digitized By Khilafat Library Rabwah

the family life. Unemployment which severely tells upon the moral tone of the society, and which gives rise to many social complications and political dissatisfaction, has been, to a large extent, due to the usurpation by woman of the avocations of man.

But unnatural though her new ambitions and aspirations may appear and far from perfect her new conception of her real status and position, taken as a whole woman's present position, however, is far superior to her old. In his pride and vanity man has ever refused to give her the status which God had bestowed upon her and the rights to which she was entitled. In different countries and under different civilizations, she has invariably been maltreated. In India, the land of ancient philosophy, the condition of woman was deplorable. Female infanticide and widow burning were quite common. To the widow, death, however terrible, must have been a welcome release, for unless she was the mother of children her lot was one of dire misery. She was an outcaste in the family, one who could not share the joys and delights even of her nearest relatives. With the death of her husband she was considered to become dead to all feelings of joy and happiness. A woman was debarred from even studying the Vedas, or participating in the sacrifices to the deities. Her religion was to serve her lord only, her eternal happiness depended on strict performance of that duty. Woman's condition, as we have said above, has now considerably improved, but the Hindu lady still labours under severe disabilities and groans under terrible tyrannies and severities. Under the Zoroastrian civilization woman was a mere slave to the caprice of man. The Persian in the relations of the sexes recognized no law but that of his own will. He could marry his nearest kindred, and divorce his wives at his pleasure. The system of female seclusion was not confined to the Persians alone. Among the Greeks women were confined within their houses and often kept under lock and key. As in Greece, concubinage was a recognized social institution in Persia and was interwoven with the foundations of society. The lawfulness of marriage with sisters was recognized by them. Among the Athenians, the most civilized and most cultured of all the

Digitized By Khilafat Library Rabwah

"All people?" he queried, and when his informant confirmed his statement, the Saint said, "he felt doubtful of the holiness of the man, for it was given to no holy man to be beloved of all men."

The one great stumbling block in the way of the Muslims to the proper appreciation of religious reformers is the belief that has grown among them of the Holy Prophet (peace and blessings of God be on him!) being the last of the Prophets. This makes them often turn a deaf ear to the messages of religious reformers and teachers both in and outside the ambit of orthodox Islam. Although there is no legitimate basis for such a belief, in the case of Brahmananda Kesab there was actually no difficulty on the part of the Muslims, even those who entertained such a belief, for Kesab had categorically repudiated all claim of being an inspired prophet. And although some of his admirers have applied to him that epithet, as a matter of fact he claimed no revelation in the sense the word is understood by the Muslims and the Christians. The inspiration he claimed was of the nature of the "wahyee" referred to in the Holy Quran having been made to the "Bees" and the "Earth" or what comes to the poets in moments of illumination. In the words of Kesab it is but "the plain vernacular of the heart, natural instincts and feelings. When thou art about to do something wrong is there any admonition or remonstrance from within, anything that tells thee not to harm thy neighbours, not to speak untruth, not to cause thy wife and children to starve, not to torture an innocent man? If so, whence comes this warning? Unquestionably from Thee, O Lord! Yes Thou warnest the hearts of men to eschew whatever is wrong and Thou commandest us to do our various duties. Conscience is evidently Thy voice."

One great benefit I have derived from a study of the life of Brahmananda Kesab is the answer to the questionings which I could not suppress: was it right to be so warm and enthusiastic about one's convictions? Emerson somewhere speaks to the enthusiastic youth, "why so hot youngman? "Is it not right to be more prudent and sensible and to care for one's own

Digitized By Khilafat Library Rabwah

camels and let God protect His house against the intruder ?" Of course the lives of the greatest men showed that they had made God's cause their own. But they had perhaps their call. I could not conquer my misgivings. Kesab's life brought an answer to such questionings. "I am a worshipper of the religion of fire," he says, "I am partial to the doctrine of enthusiasm. To me a state of being on fire is the state of salvation.....It may take time to know whether I am a sinner or not, but it is easy to know whether I am alive or dead ; I at once decide this by finding whether I am warm or cold." Too many of our youngmen I have found to be cold, calculating and always counting the cost. That is certainly not the stuff of which Kesab was made and of which heroes are made.

In the case of such a personage as Brahmananda Kesab it will be faint praise to speak about the part he played in such social reforms as Widow Remarriage, Female Emancipation, Spread of Education or the Assertion of Political Rights of the Indians. The culminating achievement of his life was "the New Dispensation". This has been the subject of much misunderstanding and cruel vilification. I do not propose in this place to enter into an appraisement of the value of this movement. What I wish to note is that it was a movement for the harmonizing of jarring religious systems and sects. It purposed to offer a common faith to all mankind. His object was to lay the foundation of a Universal Church upon the grounds of the essential unity among all religions. The same thought it may be remembered was the inspiring motive in the case of Nanak and Kabir. It was indeed the greatest problem of India, a problem which is getting intenser every day, and of which the solution is still to be sought. Whatever may be our opinion regarding the value of the movement started by Kesab there is no doubt that Kesab diagnosed quite correctly the case of his Motherland, that her salvation lay not in political or industrial regeneration but in a real reform of the heart. We may not agree with him that a religion could be synthetically produced like the German dyes, but we cannot withhold from him his legitimate tribute of our praise that he had a right premonition that the salvation of our country and of humanity lay in religious reforms. "Glory to

Digitized By Khilafat Library Rabwah

God in the highest," he sang, "and honour to all Prophets and saints in heaven and to all scriptures on earth."

What then is this Kesab and what promise does he bear for us ? He is, as I have said, the first offering of our long expectant Motherland to the new day that is coming. He is the breeze that ushers the dawn, the wind that foreruns the clouds bringing rain and fresh life to a dead land. His life and works are a proof that the heart of our country is sound, that it is ready to accord a loyal welcome to the Sun of Truth when it chooses to appear, that it is ready to be quickened back into life after it has been dead. In the words of the Holy Quran, "Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that God may make them taste a part of what they have done, so that they may return to truth ; and that He may reward those who believe and do good out of His Grace ; surely He does not love the unbelievers.....Allah is He, who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, then He breaks it up, so that you may see the rain coming forth from it ; then when He causes it to fall upon whom He pleases of His servants, lo ! they are jubilant, though they were before this confounded in utter despair. Look then at the sign of Allah's mercy, how He gives life to the earth after its death, most surely He is the quickener of the dead and he has power over all things." Rejoice then our countrymen. Kesab was one of the heralds of the New Dawn, a sign of Allah's Mercy and wait ready for the Great Day at hand when Allah's Glory will overspread the land and East and West will clasp their hands and unite their voice in singing His Praise. Amen !

Digitized By Khilafat Library Rabwah

ISLAMIC AND WESTERN SOCIAL SYSTEMS COMPARED*

By Dr. Muhammad Sadiq, D. D.

At last year's annual meeting I spoke on the subject of "Social Intercourse," and in the course of my lecture, among other matters, I touched also in passing on the question of the personal liberty of the individual, and in this regard I tried to indicate both the directions in which and the extent to which it was necessary and desirable, in the interests of the society as a whole, to impose certain restrictions on personal liberty. For this year's lecture I have been assigned a subject which forms but a branch of the last year's subject of my lecture—namely, the financial dealings between individuals with particular reference to those points wherein the Islamic social system differs from the social system of the West. For it is a fact that in many important respects touching the financial dealings and transactions between individuals, as also in many other social matters, the widest divergence is found to obtain between the two social systems. Where the social system of the West allows perfect freedom and complete liberty of action to the individual the Islamic system has laid down strict rules and regulations to control his dealings and has left nothing to his option or choice. Now we have to see which of the two courses is the better one, the Islamic restrictions or the unrestrained and untrammelled liberty allowed by the European system; which of the two does correspond to the true spirit, the loftier conception, and the higher level of civilization. Thus my lecture this year is but a continuation of my last year's lecture.

But before I proceed to discuss the question of financial dealings, which forms the subject of my today's lecture, it will be as well to enunciate as briefly as possible the fundamental principle on which the whole question of financial dealings is broad-based. Many people hold the view that the sphere of religion is restricted to the moral and spiritual side of our life and that it

*Dr. Sadiq's lecture given at the Anniversary of the Ahmadiyya Movement held in December last at Qadian. The lecture was delivered in Urdu. It has been translated into English by Mr. M. H. Taj.

Digitized By Khilafat Library Rabwah
has nothing to do with such secular matters as pertain to financial dealings and to the commercial activities of our life or to similar other matters. But such is far from being really the case. In every walk of life man stands in need of the guidance of religion, and there is not a single sphere of human activities in which he can afford to dispense with it altogether. Under all circumstances and in every conceivable matter, whether great or small, he needs the help and guidance of religion in some form or other. Religion moulds our morals, it forms our character, it infuses into us a spirit of fortitude, of perseverance, a steadiness and tenacity of purpose and a driving force such as nothing else can give Religion is the greatest known force in the world. While a secular government with all its man-made laws and armed with a physical force can exercise a sway over our physical bodies only, the empire of religion is seated deep down in our hearts. Hence religion constitutes our priceless possession and our indispensable need.

Let me illustrate my point by an example. Not long ago, the Government of the United States of America passed a law, known as the Law of Prohibition, forbidding all manufacture, sale, and purchase of alcoholic liquors for use as beverages in the country, but having at its command only physical force it most ignominiously failed in enforcing its enactment and in weaning the country from the pernicious evil of drink. But such would not have been the case had the prohibition been made on religious grounds, that is, if Christianity had made drinking unlawful. On the other hand, Islam succeeded most easily in completely eradicating the self-same vice in the space of a single day. No sooner the Holy Prophet announced the prohibition order than all the wine-stores and wine cellars completely ceased to exist. Every jar containing wine was smashed to pieces and its contents were spilled, so that within a few minutes of the proclamation all the streets of Medina were like rivers flowing with wine. The most confirmed inebriety was replaced at a stroke by utter abstinence, and the evil of wine became a thing of the past. Thus in religion there resides a power the like of which no earthly potentates, no royal edicts, and no human legislations have ever wielded or can ever wield. Therefore, in

Digitized By Khilafat Library Rabwah

all human affairs and in all human activities man always stands in sore need of the infallible guidance of religion and of the dynamic force which emanates from religion. But then religion must be a true living religion, and not a dead and spent force, a religion which really and truly effects man's union with his Maker and fills his heart, his mind and his soul with His love tempered with the awe and fear of His supreme power and omnipotence and of His Divine Majesty.

Islam Confers True Life.

The source of all healthy national life of a people or the causes of its weak and decadent state will always be found to lie in its social life, and the soundness or otherwise of the social life will invariably prove to be the outcome of a corresponding good or bad condition of the moral life of the individuals who compose the society. In other words, it is the moral character of the individuals that forms the foundation on which the whole edifice of its social and its national life is built. But social morality, a firm, chaste and steady moral character, is always founded on the sentiment of fear—for it is the fear of either compromising one's honour and self-respect among people that deters a man from immoral acts and wrong-doing or the fear of incurring God's displeasure and His punishment. But it is this latter fear that restrains one more effectively from committing all manner of wrong and sinful deeds and inclines him to virtue and chastity. The fear of one's fellow-beings is not a noble sentiment: it is in itself a defect, a weakness and a kind of moral servitude. Islam, therefore, rids you from this debasing kind of fear and in its stead inculcates in your mind the healthy and wholesome fear of God. Blessed are they in whose hearts reigns the noble sentiment of God's fear to the exclusion of every other kind of fear. They are gifted with those inward eyes whose vision never fails, that can see as well in darkness and gloom as in light, as well in society as in privacy.

Islamic Laws Regulate Financial Dealings.

In order to control and regulate all human activities and dealings relating to monetary matters, Islam has formulated and laid down certain laws which by purifying man's thoughts and

Digitized By Khilafat Library Rabwah

sentiments infuse into all his transactions a spirit of honesty and rectitude. For instance, the Holy Prophet has strictly enjoined that you must earn your living by absolutely fair, honest, and lawful means and never to have recourse to dishonest, deceitful, and fraudulent methods The slightest lapse in this respect on your part, he warns, will corrupt and vitiate all your moral and spiritual health and gradually sever your connection with God and end by paving your way to hell. Says he:

"The Law has laid down in clear and unambiguous language that which is lawful and that which is unlawful so that no one can make any mistake in regard to them, but between these two there stretches a vast borderland of the things doubtful which many people fail to distinguish from each other. He who follows the safer course and refrains from encroaching on the doubtful will have preserved his religion and his honour; but he who meddles with them will end by falling into the unlawful. Remember, your position is identical to the position of that shepherd who grazes his flock on the borders of a preserved grass-land, and is exposed to the constant danger of any of his sheep straying into the forbidden area. Remember, Kings have preserve-lands, and God's preserve-lands are those things which have been forbidden by the Law. Remember, there is a small piece of flesh in the human body on which depends all the spiritual and moral well-being of man. If it is sound, the whole man is sound, and if it is corrupted the whole man is corrupted. And, know it well it is the human heart."

Now, when God and his Prophet so strictly enjoin and make it a part and parcel of our religion that in all our dealings with one another we must always act with fairness and equity and must discriminate between the lawful and the unlawful; that we must respect the rights of others and commit no encroachments on them; that we must not give underweight in trade, and should in all matters try to be gentle, patient, considerate, and magnanimous towards others; that in case any one owes us a debt we must allow him time till he can repay us with convenience, and to remit our debt to him who is unable to pay, and that when we discharge a debt ourselves we should

Digitized By Khilafat Library Rabwah

try to give something over and above the proper amount we borrowed ; that we must not sell a bad article; that we must not make a false bid at auction merely to push up the price of an article ; that we must not indulge in frivolous swearing ; that we must be always truthful ; that we must not stock a commodity and withhold it from sale till its price has gone up in the hope of making large profits, that in every case and under all circumstances we must be true to a plighted word ; that we must not give a false testimony nor withhold the truth even if it concerns our own near relatives, and so on and so forth, we may be sure that these matters are indispensable to our social peace and happiness as well as to the smooth-working of all human relations.

The Need and Origin of Loan

Now I come to what constitutes the real subject of my lecture today—namely, the institution of interest. There is not the slightest doubt about it that most of the social ills with which the world is afflicted at the present day and many of the social and political problems which are baffling mankind have their root-causes in this evil of interest. Mankind, living as they do in communities, are by nature inter-dependent on one another for co-operative help and assistance in all human affairs and in all the daily avocations of life. Among other things, not infrequently a man finds himself reduced to the necessity of asking for monetary assistance from others. He takes some money on loan which he afterwards repays to his creditor. Now it happens that in all countries, except those which are Muslim and have the Islamic Social System, those who lend money generally charge something from their debtors in consideration of the use which they allow the latter to make of their money. This is termed as interest. This interest is charged at varying rates, ranging from one per cent. to such extortionate rates as one hundred per cent. per annum and more. Some people will charge a low rate of interest from men of their own community and nationality, and a higher rate from those belonging to other nationalities and other religions, while others, as in the case of the Jews, will lend money at interest to men of other religions and nationalities but will charge no interest within their own

Digitized By Khilafat Library Rabwah

community.

In Europe generally two kinds of rates prevail, one is called interest and the other is known as usury. The former represents a low rate and is charged on money but for commercial purposes and in business relations, and the latter, which represents a very high rate of interest, an extortionate rate being charged on loans which are issued to individuals for a non-commercial use. Although usury is often theoretically condemned by many, it is nonetheless widely practised and is by no means considered an illegal or unlawful thing in any European country. But there can be no question, and experience has demonstrated it beyond a shadow of doubt, that in every form interest is a most harmful and most objectionable thing. In every country innumerable families have been ruined through interest, and are being ruined every year. It has blighted happy homes, sapped nations and destroyed powerful kingdoms and empires. It is the cause of untold misery and human suffering in the world. The great and powerful empire of the Czar owed its destruction to causes which are directly traceable to interest. But for interest, the late world-war could not have lasted for more than six months at the most. And lastly, the present financial crisis, this great economic depression through which the world is passing, and which is so terribly telling on all classes of society in every country, is the outcome of interest. In short, interest may be described as being the greatest evil of the day, as the chief root-cause of the present abnormal conditions obtaining in the world, and of most of the social and political ills which afflict humanity today.

But God, who has created man and Who knows all his needs and all his requirements, foresaw all these things and anticipated them by providing a remedy for them in Islam, which is the final and most perfect revelation and is meant as a guidance for all the nations of the earth and for all time. Islam has abolished all interest and thereby struck at the root of the evil. God says in the Holy Quran that to lend money at interest is to wage war against God. Now it is a very curious thing that experience has proved that interest has a deep and peculiar connection

Digitized By Khilafat Library Rabwah

with war. For example, authorities in economics, after a deep and careful study into the causes of the late world-war, have declared that it was the money-lending Jews of Europe who were the real cause of the whole trouble. And it is this fact which has led to the general expulsion of the Jews from Germany.

In the commercial world also, interest has produced highly abnormal and unequal conditions. Certain individuals have concentrated huge capitals into their hands and have thus succeeded in securing big monopolies to themselves to the serious detriment of the interests of the small merchants. Islam does not allow these things. Islam has laid down laws which are admirably calculated to insure an almost equal distribution of wealth in a community, without depriving any person of the just fruits of his labours.

In short, Islam has provided a social system which is the most perfect and far superior to every other system. No stable and all-round prosperous financial conditions can be possible unless the world conforms to the Islamic laws.

Digitized By Khilafat Library Rabwah

nations of antiquity, the wife was a mere chattel, marketable and transferable to others and a subject of testamentary disposition. She was regarded in the light of an evil, indispensible for the ordering of the household and procreation of children. Among the Romans the condition of woman was simply awful. A man could have as many wives as he liked. The wives, with the exception of the one first married, laboured under severe disabilities. They had no rights and their children were stigmatized as bastards. Among the Jews the condition of woman was degraded in the extreme. The Hebrew maiden, even in her father's house, stood in the position of a servant ; her father could sell her if a minor. In case of his death, his sons could dispose of her at their will and pleasure. The daughter inherited nothing, except when there were no males. A woman had no rights in Arabia. She could inherit no property. On the contrary her own person formed part of the inheritance which came to the heir of her husband, and he was entitled to marry her against her will. Polygamy was unrestricted and so was divorce. A husband could dismiss his wife on the merest whim, and then, if he so pleased, might recall her under the influence of a similar whim. The Christian missionary holds Islam responsible for much of the misery to which woman in some Muslim countries is subjected. But he is blind to the beam in his own eye and is clever enough to detect the moat in another man's eye. The position which woman has come to acquire in the West is not because of the teaching of Christianity, as the Christian missionary pretends to think, but in spite of it. Jesus gave no laws to improve and elevate woman's degradation. By his precept and example he rather heaped more indignities upon her. Was not he who addressing his mother said, " woman what have I to do with thee "? Is not woman described by such eminent saints of Christianity as Paul, Gregory, Bernard, as "the deceiver of man", "the origin of the devil", "the lance of the demon", "a scorpion ever ready to sting", etc. In spite of what Christian journals, writers, theologians, preachers and priests may say in regard to the supposed low status Islam gives woman, we can assert without fear of contradiction that in the few years of his ministry Jesus never said a word in favour of

Digitized By Khilafat Library Rabwah

THE PROPHET DAY

(A paper read by Begum F.S. Muayyidzada Choudhry, M.A., at the Albert Hall, Calcutta on the 26th November 1933)

It is scarcely surprising to find that the celebration of the Prophet's Day should draw together a large and distinguished gathering of men of all classes and creeds. There was a time when religion divided men by bitter prejudices and was the exponent of dissension and discord among them. But the present age is characterized by rationalism and breadth of thinking. It is an age in which the prophecy of the Holy Quran جاء الحق وزهق الباطل promises to come true, for, today irrespective of sectarian differences there is a tendency towards the dispassionate study of history. We may even unite in revering the religious leaders of each other's faith for we realize that religious divergences do not extend to the foundation of belief. Thus the forces of good-will are organized and hope and faith for the future are kindled.

The present gathering being more or less of a cosmopolitan nature, I should dwell on the Holy Prophet's career not as that of the Prophet of Islam but as that of a reformer, legislator and benefactor of mankind. The quality which distinguishes a man of genius from a merely clever man or a merely successful man is the creative faculty whereby the rough material of human affairs is impressed by his mind and personality. By this test the Holy Prophet (may the peace of Allah be upon him!) stands out unique in history for he has left an imperishable mark on the scroll of human affairs.

Born in the midst of a disorganized, demoralized and drunken people who were given over to a base form of fetish worship, he transformed this nation into a nation of heroes and conquerors. He stood up almost alone. He challenged them, defiant in the face of threats of death and by his splendid heroism, his transparent honesty of purpose and earnestness, his absolute trust in God and in his own mission he carried everything before him. He surmounted every obstacle and achieved the most amazing success in the world's history. The religion in Arabia was purged of its dross of superstition and idol-worship and

Digitized By Khilafat Library Rabwah

replaced by pure and uncompromising monotheism. The Arabs were given laws and rules of conduct which are still followed by the Muslims throughout the world. Edmund Burke has said of these laws, "It is a law interwoven with a system of the best and most learned and the most enlightened jurisprudence that has ever existed in the world." The Prophet united the loose agglomeration of the Arabian tribes into a nation and actuated as they were with high and spiritual motives, his nation which was sunk in semi-savagery was raised and redeemed and made great and powerful among the peoples of the world.

Not only was the Holy Prophet a benefactor of Arabia but he rendered true service to mankind in general as well. Those fairly conversant with history have read of the gloom of Europe's degeneration in the Middle Ages At such a time the message of the Holy Prophet of Islam spread within a century over half the earth, shattering great empires, overthrowing long-established kingdoms and remoulding the souls of men. Bosworth Smith writes, "The West was sunk in darkness. A bright star rose in the Eastern firmament and gave light and comfort to a groaning world." T. L. Vaswani in a lecture delivered in Sind has said, "Arabia became the leader of civilization. Arabia became the torch-bearer of culture and Arabian culture nourished in Asia and Europe a new renaissance and a new humanism. Unto thee Muhammad I a humble servant of the Rishis pay homage in humility and reverence. Unto thee I bow as a veritable Prophet. Thy tremendous Sakti was derived from the eternal and centuries unborn will salute thee as an immortal of history." Major Arthur Glyn Leonard writes in his book "Islam, her Moral and Spiritual Value", "Do not we, who consider ourselves on the topmost pinnacle ever reached by culture and civilization, recognize that had it not been for the high culture and civilization and intellectual as well as social splendour of the Arabs, to the soundness of their school system, Europe to this day would have remained sunk in the darkness of ignorance! Have we forgotten that the Mohammadan maxim was that the real learning of man is of more public importance than any particular religious opinion he may entertain, that Muslim liberty was in striking contrast with the intolerant state of Europe."

Digitized By Khilafat Library Rabwah

Let us now turn to the consideration of the Holy Prophet's message for our age. This message which solves many of the world problems of today is not confined to Muslims but other nations would also do well to profit by them.

It has been said that the ideal of human civilization does not lie in isolation or independence, but in the brotherhood and interdependence of individuals and communities, in action as also in all spheres of thought. In other words we men and women of the present generation are obsessed today with dreams of unity. We desire internationalism, the co-unity of nations and the outlawry of war. The Prophet of Islam, centuries ago, came with the same message for us. He acted also on this message. He united peoples of different colours, races and countries by the common bond of belief in one God, that is by a spiritual bond. The pages of Islamic history give us a glimpse of a spiritual unity such as has never been attained by any other nation in the years that have passed. Let us learn the lesson of concord between men of different races from the example set by the Holy Prophet. Let us read the pages of Islamic history which teach us that not materialism, or the theory of each for himself but belief in truth and devotion to the service of God and man can bring about the long wished for era of peace and good-will on earth.

We are experimenting today with Socialism and Bolshevism. The momentous problem before us is howto remedy the defects in our social organization under which we have in our midst a permanent body of men on whom hard necessity stares every hour of their working lives and even the moments which they snatch from their toil for rest and sleep. These problems would never have arisen had we acted on the teachings of the Holy Prophet. Among Muslims he established a joint family system of Islamic fraternity which still draws the admiration of the world. Muslims rich or poor, black or white are equal in the eyes of God and they are enjoined to regard their co-religionists as brothers. Nowhere in the world is there a greater or more genuine brotherhood than among the Islamic peoples. Moreover although Islam does not favour Socialism which is described as "the yearning for the equal distribution of unequally earned

Digitized By Khilafat Library Rabwah

wealth" it has enjoined a system of charity and economic principles which prevent the accumulation of wealth in the hands of a few and glaring inequalities in its distribution would be unknown if the precepts of Islam as regards charity are followed generally by the Muslims and not made a dead letter by certain sections. Our Prophet, because of these reforms, has been called the greatest humanist that has ever been born.

Islam has also another achievement to its credit—the elevation of women. It has given women rights which other systems of law, the Hindu and the Christian systems have denied them for centuries. It has enjoined respect for women and taught us true chivalry. Let us turn over the pages of the history of Islam. From its promulgation down to its present time it is replete with the records of distinguished women. I will not enter into details on this point but it is disheartening to note that so far as the education of women is concerned we have turned away from our ancient traditions. Jami has well said in a poem:

دین ترا در پس آرائش اند در پس آرائش و زیبائش اند
بس که برو بستهٔ شده است برگ و ساز خود نشناسیش چو بینیش باز

Let me, in closing, quote somea ppreciations of our Holy Prophet by eminent authors. Major Arthur Glyn Leonard writes of him "A man not only great but one of the greatest, *i. e.* the truest man that humanity has ever produced. Great if not simply as a Prophet but as a patriot and a statesman; a national as well as a spiritual builder who constructed a great nation, a greater empire and more ever than all these a still greater faith. True moreover because he was true to himself, to his people and above all to his God. The man of fixed and unchanging purpose who has a supreme contempt for obstacles. But when as in his case that purpose is the gratification of God, he has at hand a lover that can move the world." The great G. B. Shaw writes—"I have studied him – the wonderful man and in my opinion far from being anti-Christ he must be called the Saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness."

Digitized By Khilafat Library Rabwah

BIHAR IN MOURNING

Bihar is in mourning. The loss in life and property caused by the recent earthquake is simply appalling. Thousands have perished and tens of thousands have been rendered homeless and resourceless. Great, flourishing and beautiful towns are in ruins. Monghyr is no more. Muzaffarpur is no more. Darbhangha, Motihari, Samastipur and Sitamarhi are but heaps of debris. Patna, Chapra and Bhagalpur have suffered grievously. The terrible change in the face of nature wrought by those few catastrophic minutes of earthquake on the afternoon of January 15, beggars description. Rivers have changed their courses. Where there was fertile soil there is a covering of sterile sand, extending in some cases to three feet in depth, so that an area of 2,000 square miles may well have been turned into a permanent desert which will never bear crops again. Deep fissures have appeared. Telephones, telegraphs, railways and even roads have been dislocated.

The earthquake that shook and rocked Bihar only a few days ago and of which the tremors were felt throughout the length and breadth of India, in places as far distant from the centre of greatest destruction and devastation as Lahore in the North and Bombay in the West was, according to Dr. Dunn, of the Geological Survey of India, one of the biggest and most extenstive earthquakes of which human history has kept record. Bihar will take many years, together with enormous sums of money before its prosperity can be restored.

Bihar has suffered grievously. It is grief-stricken. To those who have suffered in any shape or form our sincerest sympathies go. But Bihar alone has not suffered. The earthquake has wrought terrible havoc in Nepal also. Thousands of people have lost their lives and property worth crores of rupees has been destroyed. A day or two after the earthquake in Bihar there occurred an earthquake though of less severity and extensiveness, in Mexico and on the same day that Mexico was severely heaved and swayed by a terrible earthquake, as many as 10,000 people perished as the result of a flood in China. And Bihar, Mexico and China alone have not suffered. Japan was visited a few years ago—in 1923—by one of the greatest natural calamities of human history. According to official state-

Digitized By Khilafat Library Rabwah

ments, 72,600 persons then perished in Tokio, 23,000 in Yokohama and 6,495 in the Kanagawa Prefecture. As many as 334,606 houses were destroyed in Tokio, 68,000 in Yokohama, and 95,870 in the Kanagawa Prefecture. The island of Ossina disappeared totally from the map.

The earthquake in Japan was indeed very severe. But in recent years mankind has suffered for its sins from earthquakes as severe and causing as much loss of life and property, if not more, as the earthquake of Japan caused. San Francisco was laid waste in 1906 by an earthquake about which the *Pioneer* of Allahabad wrote that "*it would be hard to parallel such havoc since the first century A. D.* Jamaica was almost destroyed in 1907, and the towns of Messina and Reggio de Calabria were wiped out of existence by an earthquake in 1908 which was described as "an unparalleled one, and it has no precedent in magnitude, neither it is likely to have any sequel." But the Avezanno earthquake in 1915 was declared to be even more devastating than the Messina earthquake. In 1905, the beautiful Kangra Valley was totally destroyed by an earthquake in which more than 25,000 people lost their lives.

The last fifty years have witnessed a large number of terrible earthquakes, and it is not possible to point to another period in the world's history when the earth was visited with such a fearful succession of seismic disturbances. It must have some significance, some explanation. A student of geophysical science may look upon this bewildering succession of terrible earthquakes in the past fifty years as ordinary freaks of Nature. But when these usual vagaries of Nature assume the form of dreadful calamities and occur in very rapid succession, and visit different parts of the world within a short time, in various shapes and forms, they point to an important spiritual phenomenon. The revealed word of God in various religious scriptures tells us and history bears witness to it that whenever natural calamities visit the earth in quick succession with a startling rapidity, in the form of epidemics, famines, earthquakes, floods and wars, there is always present at that time in the world a Prophet of God whose advent and presence they trumpet forth. Never was humanity visited with afflictions and calamities in the shape of epidemics, earthquakes, floods, famines and wars as it has been in the past 50 years. And it was about 50 years ago that the Prophet Ahmad of

Digitized By Khilafat Library Rabwah

Qadian was raised by God for the rejuvenation and resuscitation of the spiritually dead world. The earthquakes, famines, wars and epidemics that have embittered human life in recent years were predicted by Jesus to occur at the time of his second advent. "When nations rise against nations," said he, "and famines, wars, earthquakes, pestilences and iniquity abound, and the sun and the moon are darkened and the stars fall from heaven and the powers of heaven are shaken, then shall the sign of the Son of Man appear in heaven and he shall come from heaven in great glory." Not only famines, wars, pestilences and earthquakes were predicted by Jesus to take place at the time of his second advent, but the Promised Messiah, Hazrat Ahmad of Qadian, who came in the name and with the powers and attributes of Jesus also prophesied that these extraordinay events would occur in unusually large numbers in his time. After the terrible earthquake which destroyed the beautiful Kangra Valley in 1905 he wrote in the *Review of Religions* (October, 1906) as follows:

> "Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them would resemble the destruction of the Judgment Day. Death will make such havoc that streams of blood would flow. In fact, so great would be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and present such scenes of destruction that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven would come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their heart and all their soul they are bent upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent, until a Messenger in raised.' Those who repent shall be saved and those who show fear before the calamity comes shall be shown mercy. Do you think that you can be saved by your own plans. That

Digitized By Khilafat Library Rabwah

cannot be. Do not think that severe earthquakes have come in distant places in America and your country will be safe, for I see that greater distress is in store for you. Thou, O Europe art not safe, nor thou O Asia ! and ye that dwell in islands ! No self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruins. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let Him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it was necessary that the Writing of Fate should have been fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will be before your eyes, and the scene of Lot's earth you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

In accordance with this great prophecy of the Promised Messiah any earthquake that occurs in any part of the world testifies to the truth of his claims but the Bihar earthquake has a special significance. It fulfils a particular prophecy of his.

On this subject an exhaustive article will appear in the next issue of the *Review of Religions* from the able pen of that famous writer and theologian, Mirza Bashir Ahmad, M. A. We have made these few general observations as an earnest of what that learned article would contain.

Digitized By Khilafat Library Rabwah

AHMADIYYA MOVEMENT IN FOREIGN LANDS

England.

Maulvi Abdur Rahim Dard M. A., Imam of the London Mosque writes in one of his letters :

"On October 24, I was invited by a branch of the Student Christian Movement in London to speak before them on the Message and Teaching of Islam. There were about 25 girls and youngmen present. The number of the audience in the meetings arranged by this Movement is generally very small and this is done purposely so that those present may have a good opportunity of freely talking to and discussing with the speaker the various important points arising out of his discourse. I spoke for over an hour and laid special stress on the need of divine revelation and on the purpose and practice of God in sending at various periods in human history His Messengers and Prophets who guide and lead mankind towards the realization of the grand and sublime object of their creation.

" Pointed reference was made to the advent of the Promised Messiah (peace be upon him). After the speech for about an hour and a half I was plied with questions from almost every student present such as 'why does Islam give an inferior status to women?', 'does God suffer?', 'how can the problem of human misery in this life be explained?,' 'religion has failed to solve human difficult problems', 'what are the criteria by which the truth of the mission of a Prophet can be tested?,' 'what is the object and purpose of religion ?' etc., etc.

"In order to introduce more people to the Mosque a 'social' was arranged in which small boys and girls with their parents took part The Secretary of the Putney Literary Society was also invited. Some of them promised to come again.

" Three persons joined the Ahmadiyya Movement on the 'Tabligh Day' on October 22. One of them is from South Africa and the other two, an Englishman and his wife are educated persons Mr. Cowen, this is the name of our new brother-in-Faith, is a poet of some repute. A collection of his poems has

Digitized By Khilafat Library Rabwah

already been published. Mr. Abdul Aziz, Mr. Aziz ud-Din's young and zealous son went to the East End of London to preach the doctrines and teachings of Ahmadiyyat. Maulvi Muhammad Yar Arif spoke in the Hyde Park in the evening and I was kept busy by a young Muslim from Sudan. Chaudhri Zafrullah Khan distributed books and pamphlets among his friends and Mirza Muzaffar Ahmad wrote letters to friends in which he conveyed the message of Ahmad to them. Mr. Mubarak Ahmad Fuelling preached to a family. In this way was the 'Tabligh Day' in London observed.

"On 15th November I gave a lecture in the Anglo-Spanish Society of London on 'Muslim Spain'. There were about 100 persons present. Mr. Stephen, C. B. E., Librarian of the Foreign Office was in the chair. Though the subject was a purely historical one, yet I managed to introduce and refer to the special features of Islam.

"In yesterday's *Times* (16th November) there have appeared the proceedings of an extremely interesting case of bigamy. Christianity positively disallows a scond marriage in the life-time of the first wife and to wed, maintain and live with two wives at a time is considered criminal in the eyes of the law in England. I am referring to this case to show how Christendom is irresistibly being compelled to accept the teachings of Islam. Pronouning his judgment in the case of a person who had two wives at a time the judge, Mr. Mackinon said that where second marriage did not involve an infringement of the rights of the first wife, it was improper to drag people in the courts for a technical breach of law. The judge *discharged the offender, a bigamist.*"

In his latest letter, Mr. A. R. Dard writes as follows :

"On Friday, 24th November I delivered a speech in the Spanish Society of the Cambridge University. The subject of the lecture was "the Debt of Science to Islam." I was received at the Cambridge Railway Station by a University Professor who took me home where I had tea with him. The lecture was given in the Hall of the Pembroke College. About a hundred students and some University lecturers were present in the lecture. The lecture took more than an hour to finish, after

Digitized By Khilafat Library Rabwah

woman. We also claim that Islam among all religions is the greatest champion and upholder of the female cause and the status which it has given to woman, let alone Christianity of which the whole code of moral and social laws consists in a sermon that was never acted upon and could never be acted upon, the most advanced and civilized country of the West has not given her. The following paragraphs will substantiate our claim:

Quranic Ideal of Womanhood

1. O People, fear your Lord Who has created you from one being, and of its kind has created its mate, and from these two He has spread many men and women. And fear ye God by whom ye demand one of another your rights and reverence the wombs that bear you. (Quran, 4 : 1.)

2. They (your wives) are a garment for you and you are a a garment for them. (2 : 187.)

3. Whosoever does righteous deeds, be it a woman or a man, and he or she a believer—these are sure to get Paradise and shall not be dealt with a jot unjustly. (4 : 124.)

4. For women there are equal rights over men as for men over women. (2 : 228.)

5. Men shall have a portion of what the parents and the near relatives leave, and women shall have a part of what the parents or the near relatives leave, whether there is little or much of it : a fixed part. (4 : 7.)

6. And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling. (2 : 233.)

7. Men are the maintainers of women, because Allah has made some of them to excel others and because they spend out of their property. (4 : 34.)

We do not intend to go into details about the status which Islam accords to woman. This question has already on various occassions been dealt with in detail in the pages of the *Review of Religions*. The verses of the Quran which we have quoted above set forth in a nut-shell the rights, obligations, position and status of woman. In the first verse God has placed man and woman as such on the same plane. They are both created from the same origin or being. They play an equal part in the

Digitized By Khilafat Library Rabwah

which about half an hour was spent in answering questions. The lecture dealt at length with the enormous debt that the different branches of science owe to Islam with a particular and pointed reference to the great light that spread from the seats of Muslim learning at Damascus, Cordova, Granada, Baghdad and Egypt at a time when Christian Europe was groping in the darkness of barbarism and was exorcizing demons and evil spirits. Some of the questions put to me, especially by girl students were like this : 'Who was Mohyi-ud-Din Ibn-ul-Arabi?', 'Are the Muslims at present doing something to keep alive their great tradition in serving the cause of knowledge and learning?' 'What status, if any, Islam gives to women ?' 'Are students in India taught the history of the Moors in Spain ?' 'How does Muslim poetry affect French poetry?' 'What is the philosophy of Ibn-i-Rushd and in what way has it influenced Europe?' In my answers to these questions I did not lose sight of the religious aspect of the Islamic teachings. I did not fail to mention the Promised Messiah and the Ahmaddiya Movement. I was warmly thanked by the Secretary of the Society and the President of the meeting Mr. J.B Trend who is the Professor of the Spanish Language in Cambridge University. The Professor gave me a book written by himself as a tribute to, as he said, my moving speech. I was also introduced to some people from Spain. I was booked for a lecture in a society at Oxford but as on that day Chaudhri Zafrullah Khan was leaving for India, it had to be cancelled.

" On 26th November the Prophet Day was celebrated. A meeting was arranged. Mr. Mubarak Ahmad Fuelling opened it with the recitation of the Quran and the Rev. Dr. W.M. Weston, D. D., Ph. D., in a beautiful speech paid a great tribute to the wonderful services rendered to the cause of humanity by Islam and the Holy Prophet (peace and the blessings of God be upon him). He said that the emphasis which the Prophet of Islam had laid on faith in God was much greater than that laid by any other Prophet or religious teacher or reformer and that this was the only means by which true and real peace of mind could be obtained. The reverend gentleman, moreover, observed that a true Muslim considered it a great sin to become quite hopeless of the grace and mercy of God and that he was always resigned to

Digitized By Khilafat Library Rabwah

the will and decree of God while those who-did not possess such faith often commit suicide when beset with dangers and difficulties. Dr. Weston was strongly of the opinion that the only real guarantee of the world-peace was a true and unshakable faith in God. The League of Nations, the Dr. said, had its uses and advantages but as there was no room for God in its machinery, it could not completely succeed in its mission and objects. It was the Prophet of God who taught mankind the supreme lesson of unreserved submission to God and trust in Him which was really the key to every success in life. An Egyptian Christian also, in a brief speech, admired the character and work of the Holy Prophet. The meeting was brought to a close with my speech in which I briefly dealt with the kind and benign treatment extended to the slaves by the Holy Prophet and in persuance of his instructions and directions by his followers and with the practical measures and methods adopted by Islam to blot out slavery from the face of the world. I referred also to the cruel slave-trade in which almost all nations of the West indulged till the middle of the last century and pointed to the fact that slavery existed even now on a large scale in a Christian country, Abyssinia, and was extant, if not in name, but in practice and in a most inhuman manner, in one of the most cultured, advanced and civilized countries of the West—the United States of America, which boasted to be "a land of the brave and the free" but where freedom was conspicuous by its absence. The number of the audience was much larger than usual, Sir Telford Waugh being one of the most distingnished of the company.

"To train and educate the new Muslims in the Islamic teaching, lessons in Arabic and Theology are given every Sunday. But no satisfactory arrangement as yet existed for those of our brethren who live outside London and cannot, therefore, afford to visit the Mosque frequently. This year I thought of an ingenious plan. It was this that those of our new friends in Islam who could get time should get their names enrolled and they would be examined on November 15th in a pamplet entitled, "Muhammad the kindred of Humanity." Three days were given to all the examinees for doing their question

Digitized By Khilafat Library Rabwah

papers and they were allowed the use of the pamphlet provided they did not quote its actual words. The names of the ladies and gentlemen who appeared in this examination with the numbers they got are given below :

Mrs. Cowen $\frac{70}{100}$, Mr. Cowen $\frac{64}{100}$, Mr. Dyer $\frac{84}{100}$, Mr. Bush $\frac{52}{100}$, Mrs. Shah $\frac{68}{100}$, Mrs Saeeda Smith $\frac{80}{100}$, Mrs. Hajwari $\frac{81}{100}$, Mr. Barker $\frac{81}{100}$.

The children were exmined in the Islamic prayer. Their names with the numbers they got are as follows :

Sam $\frac{50}{100}$, Albi $\frac{50}{100}$, Patsy $\frac{50}{100}$, Ruth $\frac{50}{100}$ and Almas $\frac{85}{100}$.

Mr. Faulks, Miss Davis and Miss Vaccaro have lately joined our Movement."

West Africa

The Rev. Haji F. R. Hakeem writes from Salt Pond in his letter dated 24th November, 1933:—

" After the last report the work here has progressed satisfactorily. The Missionary in charge has to do a vast variety of work. He is the Manager of the local Ahmadiyya School, a sort of Director General of the Provincial Ahmadiyya Schools, and Theology teacher of the local school. He has to supervise and direct the work of the African Ahmadi missionaries. He has to conduct a vast correspondence, to train and educate the newly converted Ahmadies, to supervise and keep a watch over the affairs of the Community here in general and maintain friendly relations with high government officials who are all Christians while carrying on a ceaseless and ruthless war against Christian teachings and dogmas. This work is big enough to break the back of a weak man like me if I am not supported and helped by God's special grace and mercy.

"The Gold Coast has also suffered from the economic blizzard which has swept over the entire world since 1930. The people of this country are extermely poor. 95 per cent. of the inhabitants depend for their total yearly income on the cocoa crop which has suffered very heavily this year. The output is very very meagre. Realizing that the bad condition of cocoa crop would tell upon the small contributions the Ahmadies of these parts make towards meeting the

Digitized By Khilafat Library Rabwah

expenses of the Central Ahmadiyya Association in Gold Coast, I forewarned the local missionaries to tell the Ahmadies that in time of adversity and poverty the faith of a person could really be tested and tried.

"Since the time I came here I had not been able to visit Ashanti. On October 6, however, a special meeting was arranged in Ashanti which was very largely attended by Ahmadi men and ladies. It was unanimously decided at the meeting that in order to complete the building of the Komasi school every Amir of a community should contribute £7, every able-bodied employed adult should contribute £ 5 and every woman 10 sh. On my way to Ashanti I had time to address two public meetings which the Chiefs of the place attended in State and the special State umbrellas which are spread over the heads of the Chiefs when they hold their State Durbars were spread over my head and in this way God honoured a quite insignificant disciple of the Promised Messiah and Hazrat Khalifa-tul-Masih. May God have mercy on these Chiefs and open their hearts for the acceptance of the Light which He caused to be spread through His Messenger and Prophet, the Promised Messiah. During this journey I had an opportunity to see my old friend the Amir Amaheen Kamba Khali. He is the biggest Chief of the Awransi province and is a very wealthy man. There are many gold mines in his territories. He is about 100 years old and is an extremely wise and shrewd judge of affairs and men. My acquaintance which has now ripened into intimate friendship dates from 1922. During my absence at Qadian, the people of his territories had dethroned him and had foolishly elected another man as their Chief of which act they repented afterwards and made amends for it by re-electing this old gentleman as their Chief and Ruler. This double change occurred during my absence at Qadian but I am told that when he was deposed, he had, at the advice of the local Ahmadies, written to Hazrat Khalifa-tul-Masih requesting His Holiness to pray for his reinstatement. His Holiness had assurred him that he would be reinstated which exactly came to pass as was foretold. I was warmly received and was feted and feasted and became quite fresh after a fatiguing and tiring journey.

"The examination of the last class of our school is over. Six students have appeared in it from our school. I request the readers of the *Review of Religions* to pray for their success. We badly

Digitized By Khilafat Library Rabwah

want educated youngmen. The dars of the Quran and of the books of traditions and of those of the Promised Messiah is regularly given. It is indeed a miracle of the Promised Messiah that not a few very old men who have passed the prime of their lives in sowing wild oats and in barbarous and superstitious practices have learnt to read and write. During the period under report about 151 persons have joined the Ahmadiyya Movement at my hands. May God grant them firmness and steadfastness and success in their worldly affairs. I request the readers of the *Review of Religions* to pray for me and my relatives, especially my father, my father-in-law, my wife and children."

Mauritius

Hafiz Jamal Ahmad, our Missionary in Mauritius writes from Rose Hill :

"I paid a visit to Port Louise and preached the message of Ahmadiyyat to a young Ahl-Hadith and effectively answered some of his questions. 22nd October was the Tabligh Day, which was duly observed here. In company with Mianji Yaqub I went to see a family belonging to the Ahl-Hadith sect and had a long talk with them on the truth of the Promised Messiah's claims and on the finality of the Holy Prophet's prophethood. He thanked me for my explaining to him so clearly and lucidly many points and promised to make a full and complete investigation about our doctrines and teachings. A controversy was arranged to take place on November 1, with the representatives of the Ahl-Hadith sect. Till very late in the night the controversy continued. My speeches created a very favourable impression. A place named Naboki is the centre of the propaganda of the Arya Samajists. They have even succeeded in converting two or three Muslims to their way of thinking. A sort of a controversy with the Arya Samajists arranged by the Muslims of the place was instrumental in strengthening their faith. Messrs. Ahmad Hussain, Noorayya, Pir Muhammad and Ahmad Ibrahim took a prominent part in making the Tabligh Day a success. In the first week of November three youngmen who wield great influence at Port Louise had a long talk with me on the death of Jesus and the possibility of the coming of Prophets after the Holy Prophet. They went very much impressed. On November 9, I went to Tarboole where I preached and gave useful advice to the local Ahmadies about the affairs of the Community there.

Digitized By Khilafat Library Rabwah

Sumatra

Maulvi Muhammad Sadiq, Ahmadi Missionary in Sumatra writes from Kotaraja in his letter dated 1st December 1933, about the activities of our Mission there as follows :

"So many and important things have happened after I wrote my last letter that it is not possible for me to give a detailed report. I will, however, refer to matters of greater importance and prominence.

"Maulana Rahmat Ali invited me to Java in March. There were apparently insurmountable difficulties in the way of my undertaking the journey but considering all the relevant circumstances I left for Java in April and after the great controversy was over, I started for Kotaraja *via* Padang where I reached in May. I had to stay in Padang for about four months. During my sojourn there, we were able to buy a machine-press, though the general economic condition of the people is awfully bad. The machine is a small one but it will, for the time being, serve our purpose quite alright. The following gentlemen participated in raising the amount that was needed to buy the machine :

(1)	Brother Muhammad Yusaf Ladagh	...	Rs. 150
(2)	Brother Abu Bakr Razahri	...	Rs. 100
(3)	Brother Boganda Zakria	...	Rs. 50
(4)	Brother Aghku Doming	...	Rs. 10
(5)	Myself	...	Rs. 10
(6)	Brother I. D.	...	Rs. 50
(7)	Brother S. L.	...	Rs. 10
		Total	Rs. 380

"The 6th and 7th gentlemen are not Ahmadies but view with sympathetic interest our efforts for the propagation of the true teachings of Islam. They will join our Movement any day, if God wills it.

"Though travelling by motor tells heavily on my health but in view of the needs and requirements of the Community I had to travel by motor the whole way which goes through rivers mountains from Padang to Kotaraja. On my way I broke journey at several places where I lectured and distributed literature. After paying a hurried visit to Maidan, I reached Lahu Sokan of which place the Raja is our enemy. He at once issued orders to me to leave the place at once. I shook the dust of Lahu Sokan off my feet and arrived in Kotaraja the next day. A few days afterwards I received a letter

Digitized By Khilafat Library Rabwah

from Brother Haji Mahmud from Lahu Sokan informing me that he was being persecuted by the Raja. I saw the Governor in this connection and the officer incharge in Lahu Sokan. The result was that the persecution of the Ahmadies ceased. Coming back to Kotaraja I started my work in real earnest by the distribution of literature and by writing letters and publishing pamphlets. During the period under report these gentlemen have joined the Movement :—

" Brother Arshad Kotaraja, Brother Sakarloon. Brother Haji Mahammad writes to inform me that the following gentlemen have accepted Ahmadiyyat in Lahu Sokan :—

(1) " Brother Tinko Abdul Jaleel, (2) Brother Muhammad Tahir, (3) Tankora Mulla, (4) Tanko Ma'oon, (5) Brother Abdul Ghani, (6) Brother Muhammad Adam, (7) Brother Ahmad. Brothers Nainko Wahi and Mat Chard have joined the Movement through the efforts of Brother Abdul Jaleel.

" I request the readers of the *Review of Religions* to pray for me and our new brethren in Ahmadiyyat."

Digitized By Khilafat Library Rabwah

NOTES AND COMMENTS

Can Atheists be depended upon?

Some time back an interesting case came up for trial in the court of Judge Barnhill of Charlotte, North Carolina, (U. S., America). One Saunders Miller along with six others was charged and convicted for the murder of Chief of Police Aderholt of Gastonia (U. S. A.). Miller's wife appeared as a witness testifying to the innocence of her husband. On being asked whether she believed in God and in the life after death she said, according to her, man controlled his own destiny and denied belief in the existence of a Supreme Being "Who punishes for wrong and rewards for virtues." Judge Barnhill held that Mrs. Miller's views were pertinent evidence as to her credibility and were proper material for her impeachment as a witness. "If I believed that life ends with death and that there is no punishment after death," said the Judge, "I would be less apt to tell the truth."

The ruling of Mr. Barnhill seems manifestly to be absurd. To reject the evidence of a person on the basis of his or her belief is clericalism of the most foolish and deteriorated type. You cannot impeach a person by what he believes. A man can believe anything and still be truthful and honest. Religious belief, or disbelief, has nothing whatever to do with justice. Nor is there any logic or common sense in saying that because a person does not believe in God he will never tell the truth. But though to be truthful, upright and honest is not the exclusive privilege of those who believe in God, in the Judgment Day and in the life after death, it cannot be denied that the number of honest, truthful and upright men among those who believe in these things will be found to be far greater than that of the unbelievers and even that the

Digitized By Khilafat Library Rabwah

honesty, truthfulness, integrity and uprightness of the former are of a higher quality and superior and nobler stamp than those of the latter. The realization of the accountability for one's deeds before an All Powerful Being does certainly serve as a strong check to the evil human propensities. We do not mean the fear that we are liable to account for our actions and deeds is the only justification for our belief in the life beyond the grave or for our belief in the existence of God. (Thousand and one arguments may be cited to prove them). But we *do* mean that for an average man this belief goes a long way to save him from falling into many a pit-fall and this world of ours is not inhabited only by geniuses, highly intelligent and moral men. The statistical evidence that the number of suicides among those who believe in God and life after death may be added as another unassailable argument that belief in these things greatly helps man to lead a happy, healthy, clean and contented life.

The Fruits of Zionism

The British policy of creating a national home for the Jews in Palestine which is already a national home of another people has brought much bitterness in its wake against both the British and the Jews in Palestine. It has done a lot of harm to the Palestinian Arabs socially and economically. But the British Government continues to cling to its policy. There is much substance and truth in the views of the *Month* regarding this perilous experiment of the British Government of finding a home for this homeless people (Jews). It says:

> At the end of October strikes and riots broke out amongst the Arabs in Palestine as a protest against the greatly increased immigration of Jews caused by German anti-Semitism. Arab resentment is quite intelligible: they are the victims of that ill-considered policy called Zionism. No one can be unsympathetic with the desire of the landless Jews to found a National Home, and if the 15 million Hebrews scattered all over the world could be organized as a nation

Digitized By Khilafat Library Rabwah

once again in some one region, many inconveniences would be avoided. But, unhappily, there is no unoccupied country large enough and otherwise suitable to house that homeless race, and the original sin of the Balfour Declaration was, without consultation with the inhabitants and against their wishes, to encourage the settlement of large numbers of foreign Jews in Plestine. There was a lamentable loss of life in the late riots, for although the High Commissioner endeavours to combine the policies of favouring a home for the Jewish race in Palestine, and at the same time "of safeguarding the civil and religious rights of existing non-Jewish communities," it is not generally recognized that the two programmes are irreconcilable. No doubt, a wealthy Jewish settler may stimulate the development of the country, but the Jewish process of buying large parcels of land cannot but ultimately dispossess the original owners. The ignorant and indigent Arab should be protected against himself and should not be allowed by the Mandatory to alienate the soil of his country for a little ready cash. The Jews in Palestine, now about one-tenth of the population, are only waiting for a higher proportion of numbers to set up a Jewish State, and reduce the owners of the land to the condition of foreigners.

Islam and Christianity

The Rev. Pierre Charles, S. J., writes in *Fishers of Men.*

"Much have we suffered in defending against the infidel—the Holy Church. Indeed, it is a curious paradox this invasion of Islam into the primitive world of Christianity, when the Church, thrust back into the West of Europe, fought a rear-guard-action for six long centuries to save her very existence. The Atlantic closed us in on the West; from Spain to the plains of Hungary, by Africa and the Islands, Greece and the Balkans, Islam hemmed us in. Impossible to evade the barrier to the North; impossible to pierce it; impossible before the days of Vasco da Gama to take the enemy in the rear by circumnavigation of the enormous African Continent. Because of ti, great grief weighted down our Fathers, and the Pontiffs, one after the other, have sounded in the Church the rallying-call of the Crusades. I am touched with the tragic piety of those

Digitized By Khilafat Library Rabwah

propagation of mankind. The second part of the verse: *Reverence the wombs that bear you*, lays special stress on the reverence of woman. This stress was necessary in spite of what had been said in the first part of the verse about the equality of woman's status with man because on account of his superior constitution and better physique man was tempted to ill-treat her and deprive her of the position which God had given her. This verse lays down the fundamental principle of the equality of man and woman as the members of human society. There is no in-born inferiority in woman and no inherent disqualification from which she is suffering. The second verse beautifully illustrates the relation of wife and husband. Garments serve a three-fold purpose, protection against the inclemency of weather, covering of the nakedness and a means of embellishment and grace. In this respect they both are on the same par. The third verse establishes the moral and spiritual equality of woman with man. She is not the tempteress of man, his deceiver, the first to go astray. The Christian Missionary may have the hardihood to say that woman according to Islam possesses no soul, but the Quran keeps open all those avenues of spiritual progress which are open for man. She can rise morally and spiritually as high as man can. The fourth verse describes the equality of the social status of man and woman. The rights which man possesses over woman and the duties and obligations which he owes to her are equal and similar to those which woman exercises and owes. The fifth verse establishes woman's right along with man in the property left by their parents or relatives. It may be urged that generally the share of woman is half to that of man. But that is due to the fact, as has repeatedly been explained in the columns of the *Review of Religions*, that man has to support his wife and family while woman is not required to support any body. Moreover she partakes of the share of her husband in the form of dower which he is required to pay to her. The sixth verse gives woman the right of the guardianship of the children as long as they require the help of some body to live and exist. After they pass this stage the guardianship is transferred to the father because he is in a better position to bring them up and educate them and not

Digitized By Khilafat Library Rabwah

ancient prayers that we find in the missals of olden days 'against the prevailing force of the Turks' : of those Masses that were offered for the frightened people, when the armies of Suliman or of Mahomet IV carried the green standard to the gates of Budapest and of Vienna. It is not yet two centuries and a half since the Turks left Austria. A hundred and fifty years ago the Janissaries were in the streets of Budapest, and those among us who were born at the time the Turk evacuated Belgrade are not yet sixty.

"Well may one say that for the Christian no more difficult and uphill task ever existed. What were our quarrels, our little wars, our puny political schemings, in the face of this disaster, when Christianity seemed doomed and was wellnigh engulfed by the overwhelming tide of Islam. Between the days of Charles Martel and the Victory of Poitiers and the time of Charles of Lorraine and the Victory of Vienna six centuries passed. And during all this time, until our great navigators set forth on their adventures, the Far East, Africa, and America were inaccessible to our Evangelists. Islam has cost us eight centuries of delay in the work of our Asiatic missions, and ten or twelve centuries in our work for Africa. To-day these countries remain in a state which causes us great anguish. The conqueror may lose, in a military sense, power and territory, but the religious influence still lives, tenacious, indestructible, overwhelming. We have put back the sword into its sheath, and we and the 'Saracens' look peacefully upon one another ; yet in spite of ten centuries of close contact, we have not yet learned to understand one another. Against this power of Islam we stand powerless. We do not even know where lies the secret of their power, nor what are their methods of propaganda, how they pursue their aims. At times, as by a clap of thunder, we are awakened ; we behold a sign. We are told that in ten years, from 1911 to 1921, Islam has gained in India some millions of fresh converts. And to think that during those ten years we have in the same region increased only by 100,000 the number of those we have baptized. Once more we see these disciples of the Prophet, a hundred against one, repeating in these distant lands the tale of our ancient disasters. They have invaded Malaya ; they are in Africa ; they are still to this day in Europe. They have

Digitized By Khilafat Library Rabwah

established in India and Egypt centres of instruction. When shall *we* be able to convert *them?*

Christian Attitude Towards Non-Christian Faiths

The Christians have in the past, consistently with their doctrines of the God-head of Jesus Christ and Atonement, regarded the Founders of different religious systems of the world as so many imposters and liars. The Roman Catholics, who far out-number all other Christian sects put together, if we are not very greatly mistaken, still regard these spiritual leaders of the world as such. But the march of time and the spread of light and knowledge have created such an atmosphere that the adherents of all religions, notably a large section of the Protestant Christians, have been compelled reluctantly to follow the teaching of the Quran that God has manifested Himself to different peoples at different times and therefore the Founders of different religions should be equally respected and revered. The following excerpt from *The Youngmen of India, Burma and Ceylon* amply supports our statement :—

> The first thing we Christians need to remember is that God has manifested Himself to all people. And if this is so, we should try to understand how, under forms that seem strange and unfamiliar to us, light has been given to those who have genuinely searched after God. There is nothing perhaps more wonderful in the story of humanity than this world-wide search after God, this striving to penetrate the mystery of the universe. Religion is one of the universal facts, and we cannot believe that wherever that search has been genuine and sincere there has been no answer from God. Of course God has answered. And God is everywhere and to all men the same God. It is the form in which the experience of God is expressed that differs. It might be argued that in that case the differences between religions do not matter ; but they do, because there are more and there are less perfect expressions of that experience ; or to put in another way, some ways of describing that experience are more true than others, and we may not be content with anything less than the greatest approximation to the truth.

Digitized By Khilafat Library Rabwah

But though that is true we must not despise or treat without sympathy forms that seem to us less perfect than those we have received. Thus idolatry, *i. e.*, the worship of material things as in some way embodying the Deity, is no mere superstition. For there is first, in what we term idolatry, the genuine movement of the soul that we call worship, the recognition of the spiritual. The worship of the sun, of the sacred river, even of the painted idol, may easily be more spiritual than the incense that is burned at the shrine of the Goddess of Wealth. And, secondly, God *is* revealed in the material and the physical, and it is better to see Him there than not to see Him at all.

We are less likely to miss the importance of the prophets of the various faiths,—Zoroaster, Confucius, Buddha, Muhammad, Guru Nanak, Tulsi Das, and a host of other religious teachers who have contributed to the world's wealth of spiritual experience. Life is too short for most of us to get at the messages of these men, either at first hand or at second, but we shall be false to the Christian doctrine of the Holy Spirit if we do not recognize that these men, each in his measure, have been inspired...

I have said enough, I hope, to indicate the guiding principles that should determine the attitude of the Chrisrian to non-Christian faiths. Christians cannot forego their belief that in Jesus Christ we have received a final and supreme revelation of God, and that in Him the truths that all the faiths have found will find their completion. The Christian cannot, therefore, regard other faiths as of equal value to his own. And, since what he has received is meant for the ultimate happiness and blessing of all mankind, he cannot cease from trying to propagate his faith.

But (1) he will not proselytize, *i. e.*, to win converts by depreciating the faith of others, by any kind of pressure, or any kind of bribery, however subtle,—anything in a world, that does violence to the personality of others. His true means are a persuasive presentation of the truth as he sees it, and the witness of his life and service.

(2) He must be very humble, recognizing his own failure in discipleship of Jesus Christ, and that he is himself a very poor

Digitized By Khilafat Library Rabwah

vehicle of the truth he wishes to commend. The life and faith of many non-Christians puts many of us to shame.

(3) I think the Christians should be keen to learn about and unterstand other religions, firstly, because they are worthy of study, and because they are the result of a sincere search after God. Secondly, because we can best commend our own faith if we appreciate sympathetically those who differ from us. And, thirdly, because there is a real bond between all those who in these secularised days hold to a spiritual interpretation of the Universe.

Annual Conference of the Ahmadiyya Community

The Annual Conference of the Ahmadiyya Community was held as usual in the Christmas week, to be exact from 26th December to 28th December. As this year the Gathering was being held in the month of fasting it was feared that this fact would greatly tell upon the number of the visitors to Qadian. But contrary to all apprehensions the number of the Pilgrims was appreciably greater than in any previous year. About 15,000 Ahmadies from all parts of India, Burma and even Ceylon gathered to hear the soul-stirring speeches of their revered Leader and refresh and strengthen their faith by paying a visit to the place where God manifested Himself through His Messenger and Messiah, Ahmad of Qadian. Ch. Zafarullah Khan, Barrister-at-Law, and a member of the three Indian Round Table Conferences, Qazi Mohd. Aslam, Maulana A. R. Nayyar, a former Missionary to England and West Africa, Khan Sahib Farzand Ali, late Ahmadi Missionary to England and Dr. Mufti Muhammad Sadiq were among those who addressed the vast Gathering. Hazrat Khalifatul Masih II reviewed the progress and activities of the Ahmadiyya Community during last year in his speech in the afternoon of the second day of the Conference and on the last day he gave a most learned address on the "Distinctive features of the Revelations of the Promised Messiah" which kept the whole audience spell-bound for about three hours. His Holiness had to cut short his speech to allow those who were keeping fast to break it at the setting of sun. Though it was greatly and rightly

Digitized By Khilafat Library Rabwah

apprehended that it would not be possible to properly look after the comfort of about 15,000 persons in view of the fact that almost all the workers were to be observing fast, but thank God everything passed off quite nicely. Sheikh Abdur Rahman Misri was in charge of the whole management and deserves to be congratulated. A separate Ladies' Conference was also held which was addressed by male and female speakers and by Hazrat Khalifatul Masih II as well.

Polygamy in British West Africa

Mr. W. Addison has written an interesting article on polygamy in British West Africa in *he Aryan Path.* The following extract is from that article:

> One of the problems facing the advance of Christianity in British West Africa is that of the prevailing marriage custom, namely, polygamy; the beneficent system of several wives sharing one husband, the work of one household, the farm, and the production of raw products for export.
>
> Native law does not prescribe the number of wives a man may have, but it does definitely provide against marriage within the blood. For example, a man may not marry his wife's sister, his own sister, his mother, daughter, aunt, cousin, neice, and so forth. Away from civilization, there are few illegitimate children, no prostitutes as we know them, no homes for "fallen women", and "rescue" societies are unnecessary.
>
> If a man and a woman within the prohibited degrees of kinship are intimate both commit the crime of "Simongama", a very serious breach of native law and custom involving heavy punishment for the delinquents and their respective families. Unfaithfulness in a wife is considered an offence, but it is not a disgrace. In certain circumstances, unfaithful conduct in the husband is allowable.
>
> The first wife to be married is, as a rule, the head wife, and she is sometimes older than the husband. She controls the

Digitized By Khilafat Library Rabwah

household, and by virtue of that good sense which is born in the blood manages to do so without undue friction. Jealousy among the wives is not obvious to a stranger, and any untoward inquisitiveness would be strongly resented.

A humane and wise arrangement safeguards the health of an expectant mother and her baby until the child is weaned and, at the same time, acts as a natural, non-mechanical non-chemical form of family limitation.

His wives help one another to keep the house clean, prepare and cook the meals, weed the farm, manufacture palm oil from the pericarp of the fruit the husband has gathered, and crack the nuts to obtain the palm kernel. They co-operate in harvesting the crops grown on their farm, clean, spin, and dye their own cotton with the most wonderful shades of blue, the husband, if he is a weaver, weaving the spun cotton into long strips which he sews together forming the "country cloth" for which the Protectorate of Sierra Leone is noted. There is no machinery; all the operations are done by hand. From this home-made cloth are made roomy and picturesque gowns for men, and wraps for women, and bed coverings. What is known as the "Gallinas Cloth" is a work of art in colour, design, and lasting quality. It is a curious fact that the men are the seamsters, and not the women.

The men share with their wives every penny they receive as the result of the joint efforts of the family. The houses are their own property, the land is their own; the land houses, clothes, and feeds them; they pay one direct tax, namely, five shillings per dwelling-house per annum; there are no "rates and taxes," and the income-tax is still unknown; every woman can have a child if she wants one, and the child will not be a bastard to carry the brand of shame through all its innocent young days; there is no unemployment, the "dole" is still a stranger, and women do not compete with men for men's work; in truth, in well-administered chiefdoms the drawbacks and hindrances of the vaunted civilization of the countries of the modern white man and woman are difficult to find.

Digitized By Khilafat Library Rabwah

On dark nights, early to bed is the rule. In fine weather, when the moon shines with all the beautiful splendour of the tropics, the family joins in the village dance to the tune of segbulis, drums, and song; the pipe and palm wine creating in a very happy and pleasant scene an urbane, frictionless sociability difficult to imagine, and which must be seen through unprejudiced eyes to be believed.

For many years, the white missionary of various nationalities, foreign as well as our own, has tried to convince the African woman I know that she is a slave and a mere chattel. "living in sin." In the Protectorate of Sierra Leone there were women Paramount Chiefs, Sub-chiefs, and heads of villages long before the women of Britain obtained the vote. With such a vigorous mentality the people on whose behalf this is written will, one day, if led aright, realize which kind of life is best for them; that of the industrialized white man and woman, or their own.

Benefits of Knowledge

One of the most renowned and learned thelogians of Islam, Imam Ghazali, in a most valuable and charming little tract entitled the *Child* gives the following eight benefits of knowledge. We have taken this extract from the *Moslem World* :

"If thou conduct thyself, my child," he goes on, "according to this tradition, thou will not need large knowledge." And then, to exhibit the true benefits of knowledge, he recites the eight benefits which a certain Hatim told a Teacher he had recieved from his instruction. The *first* was that he had found that no friend could go with one farther than to the brink of the grave; but he needed one who could enter the grave with him and cheer him in it, and the only such friend was good works. The *second* was that, seeing men rushing to the gratification of their desires, he meditated upon the word of the Koran which promises Paradise as the reward of him who does not follow his desires, and he girded himself to war upon them till he had diverted himself from them, and broken his soul in, to obedience to God. The *third*, that the sight of men occupied in gathering

Digitized By Khilafat Library Rabwah

the good things of this world to themselves led him t o meditation upon the word of the Koran : "All that is with you passes away, but that which is with God abideth" (xvi : 98). Then he changed the goal of his efforts from this world to the face of God, and divided his possessions among the poor, that there might be an abundance of good works with God. The *fourth* was that he saw that some men thought that nobility and honor arose from the multitude of people and tribes; others, from great quantity of possessions and multitude of children ; some, in snatching away the wealth of men, abusing them and shedding their blood ; some, in destroying wealth and stealing and squandering it ; and he meditated on the word of God : "The most honoured of you with God is he who fears God the most" (xlix : 13). And he believed that the Koran was perfectly true, and that the illusions and imaginations of these men were unreal and transitory. The *fifth* was that he perceived that accusations and slanders arose from envy of wealth and position and learning; and he meditated upon the word of God: "It is we who distribute their subsistence among them in this world's life," (xliii : 31), and perceived that the distribution was by God in eternity, and he envied no man. The *sixth* was that he saw men hostile towards one another for various reasons ; and meditated on the word of God : "Satan is an enemy to you. Wherefore take him for an enemy" (xxxv : 6). He learned that no one should think enmity lawful, except with Satan. The *seventh* was that he saw that men, in their struggle to gain their living, fell into doubt, and illicit courses, and into error of soul, and so lost much of their true worth ; and he meditated on the word of God: "There is no moving thing which does not depend upon God for its food" (xi : 8); and he learned that he too depended upon God, and he laboured in his service and cut off his greediness for whatever is not God. The *eighth* was that he saw that all men put their trust in some created thing, some in money and wealth, some in power some in their daily occupation and handicraft, others in some creature like themselves ; and he meditated on the word of God : "To him who puts his trust in God, God is his sufficiency. Verily God accomplishes his purpose, and God hath given to everything its destiny" (lxv : 3; xxxix : 37). He put his trust in God and found in Him his sufficiency, for God hath mercy on him who trusts in Him.

Digitized By Khilafat Library Rabwah

Arts and Sciences under Harun-ur-Rashid

Mr. H. St. John Philby, a retired I. C. S. man who has lived in Arabia for many years and is a close and trusted friend of King Ibn-i-Sa'ud in his book, *Harun-al-Rashid*, records the services rendered to the cause of the various arts and sciences by that famous Abbaside monarch as follows:

"The reigns of Harun and his son Mamun stand out conspicuously against the dark background of the world's ignorance as beacons welcoming the rebirth of the arts and sciences after their long eclipse. The treasures of the past were eagerly sought out in their obscure hiding-places, and the stored-up knowledge of ancient Greece was replaced at the disposal of the world in Arabic translations of the works of her philosophers, astronomers, doctors, herbalists *et hoc genus omne*, while the more recondite tastes of the masses were catered for in treatises on astrology and hypnotism, sword-swallowing, glass-chewing and the like. The torch of knowledge was relit and the taste for learning revived in an atmosphere that challenged the long monopoly of professional theologians. It is perhaps not so much the achievement as the example of Harun and his son that entitles them to the commendation of posterity as poineers on the long and thorny path that pointed the way to the modern world.

"As partrons of literature and art they have naturally been rewarded by the historians and poets and anecdotists with some exaggeration of their services to humanity at the expense of their Umayyid predecessors, but, after all said and done, the fame of Mu'awaiya and his dynasty rests rather on their military exploits and the success of their empire-building than on services rendered to the worthier cause of human progress. They have left, indeed, a permanent mark on the world as far afield as Spain on the one hand and India on the other, but it may be fairly questioned whether their achievement can be compared with that of Harun, who not only added nothing to the territorial extent of his inheritance, but actually witnessed some diminution—notably in Africa—of the imperial stature of the Califate. Nevertheless he more than made good the loss of some precarious provinces by handing down to a posterity extending far beyond the limits of his effective influence as a ruler the priceless heritage of learning. And it is perhaps more particularly to his credit that his feat was achieved in an atmosphere wholly unfavourable to such a development by one who, despite his enlightened attitude towards the activities of the human mind, abated no jot or tittle of his attachment to a creed of which he was the natural champion as the successor of the Prophet.

Muslims in Eastern Turkestan

Dr. Mustafa Ali who claims to be the special representative in India of the newly-formed Republic of Sharqi Turkestan has

Digitized By Khilafat Library Rabwah

given the following spirited account of his country and its peoples in an interview to a correspondent of the A. P. I.

> Islam was first introduced into this part of Turkestan by Qutaiba, an Arab General in the time of Hazrat Omar. The total Muslim population was about 2½ millions and their chief occupations were agriculture, animal rearing and manufacture of rugs and carpets. The country exported gold which, together with customs receipts and land revenue, formed the chief source of the government's income. Education until recently was mainly confined to theology, but now primary schools were cropping up all over the country. As in other Muslim countries, purdah was still strictly observed but young men, especially in the towns, were swiftly taking to European clothes and had begun to shave and wear their national cap, called the tumak. Old and middle-aged men still wore beards and turbans.
>
> Means of communication were few and roads bad, and horses, camels and donkeys were the main method of transport as there was only one car in the whole country. The old Chinese coinage was still current but the new Republic was calling it up.
>
> What surprised me most, however, was to learn that the Republic possessed a small newspaper, a two-page journal published twice a week in Arabic type but Turkish language. This newspaper, a copy of which was shown me, is published from Kashgar and is named *Erkin Turkestan* ("Independent Turkestan"). It contains short items on religious and moral topics and foreign and local news, and its circulation is about 2,000."

Let Christianity Die

That Christianity is dying in Europe there is not the least vestige of doubt about it. There is a wonderful concensus of scholarly opinion regarding this point Another religion, a more practical and matter-of-fact religion will arise on Christianity's ashes in Christendom. Opinions differ as to which religion that would be. We are fully convinced like Bernard Shaw, one of Europe's greatest realist thinkers, that it would be Islam. But whether or not Islam takes the place of Christianity in the West, there is no denying the fact that Christianity is going, fast disappearing from Europe. Its days are numbered. It is doomed. Professor Jean Guehennd, the editor of the French International Review, *Europe*, agrees with us in this respect fully and completely. He has contributed an extremely thoughtful article on the above subject to the *Aryan Path* in the course of which he says :

> "Christianity is dying. Let it die for it has ceased to nourish our souls. Once upon a time it helped us to become

Digitized By Khilafat Library Rabwah

the mother. The last verse sets forth an immutable law of economics. It gives to man a little superiority over woman in the management of the household. In man is vested the final authority in case of difference arising between the husband and the wife with regard to the settlement of family affairs. This superiority, if superiority it can at all be called, is due to man being the maintainer and the bread winner of the family. It is only fair that he who earns should have the final say in the management and disposal of that what he earns. In spite of this superiority only in matters connected with the management of the household we cannot say that man renders greater service to society than woman. If man earns subsistence for his children, his wife is entrusted with their breeding, education and up-bringing and it is difficult to give the verdict in favour of any one of them.

This is, very briefly, how the Quran establishes woman's social, moral and spiritual equality with man and establishes her rights in the guardianship of the children and in the inheritance. We challenge the followers of any religion, especially the Christians and the Arya Samajists to compare the teachings of their religious scriptures in regard to woman's status and rights with those of the Quran. We have, in a previous article, exposed the falsity and hollowness of the objections and criticism of the Quranic teaching on polygamy. We are convinced that we can satisfy any one who approaches this problem with an open and dispassionate mind that the provisions made in the Quran in regard to plural marriages, instead of detracting anything from the beauty and excellence of its teachings, only prove their practicability and universality.

Digitized By Khilafat Library Rabwah

aware of our souls, but now it has degenerated into a second-rate market of passion and self-interest. Too often it justifies the world we live in. Compromises, conciliations are killing it. But even while Christianity is dying, something else is rising in its place, a Religion of man, every day more demanding, every day more clearly defined. Nothing is more touching than the story of its development. I only know it as far as it has affected the small canton in which I live, but I am sure that in all the provinces and in all the literatures of Europe one can find sentiments and phrases akin to those I am about to quote."

Collapse of Christian Civilization

Even the Head of the Christian Church, the Vicar of Christ, the Pope agrees with Dr. Jean Guehenno and Mr. Bernard Shaw. He also fears the collapse of Christian civilization. *Reuter* has wired from Rome on February 1, as follows :

His Holiness deprecated militarism, especially physical training for young women. He condemned excessive nationalism and said the ideal of glorifying one's own country by any means would evetually lead to the subordination of the weaker State to the stronger, contrary to the integrity of small nations and the ideals of Christian charity. What was needed was not exterior peace but a peace which would penetrate the hearts of men.

Home in Brazil for Assyrians

A *Reuter's* telegram, dated London, January 19, 1934, runs as follow :

The Council of the League of Geneva discussed the Assyrian question at some length this afternoon. Sir John Simon expressed thanks of the Council to Brazil for the offer to settle on agricultural land in Brazilian territory the whole of Assyrians in Iraq, numbering about 10,000 persons.

Special committees have been set up, one in Iraq and one in Brazil, to investigate the methods of migration and most suitable territory. To meet the costs of the inquiry 20,000 Swiss francs have been voted."

To Our Readers

Owing to an unforeseen trouble with our Printers the January number became very late. We have, therefore, most reluctantly combined the January and February issues into one number. We are sorry for it.

The Ahmadiyya Movement

Digitized By Khilafat Library Rabwah

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiah,
Padang—(Sumatra)

Regd. No. L.-2942

THE

Digitized By Khilafat Library Rabwah

REVIEW OF RELIGIONS

(A MONTHLY JOURNAL)

OF SANE RELIGIOUS MUSLIM THOUGHT

DEVOTED TO

THE DIFFUSION AND DISSEMINATION

OF

THE BEAUTIES AND EXCELLENCES

OF

ISLAMIC TEACHING & TORCH-BEARER

OF

THE LIGHT OF ISLAM IN THE WEST.

Gives an Impartial Review of the Prominent Religions of the World and Removes Misconceptions about ISLAM.

Annual Subscription ... *Rs. 4*

All remittances should be sent to the MANAGER,

THE REVIEW OF RELIGIONS (English)

P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq. and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya, Qadian, Punjab, India.

Digitized By Khilafat Library Rabwah

MODERN MISSIONARY MOVEMENTS IN ISLAM

By Dr. Samuel Braden, Ph. D.

Not the least interesting of the trends in the Moslem world is the re-awakening of the missionary spirit of Islam. Of course it has from the first been missionary. No other world religion has surpassed it in this respect. But even missionary religions pass through periods of relative inactivity. It appears that the unprecedented missionary drive of Protestant Christianity of the present century is beginning to slow down. Islam has not been in recent centuries so zealous in her out-thrust. But the present century has seen the stirrings of a new life, especially in India, and a new type of Moslem missionary effort has developed in recent years.

It has always been said that every Moslem who goes abroad is a missionary. In a sense that has been true. But awakened Islam is not disposed to rely wholly on such lay missionary effort. It has begun to organize itself for an active propaganda by trained representatives, deliberately chosen and sent over to foreign fields, to spread the gospel of Mohammad. The group most active in this effort is the comparatively recent Ahmadiyya Movement, which came into being in the latter half of the nineteenth century, founded by the figure now held by his followers as Madhi or the Messiah who was to come. This Movement maintains missions in a number of countries including England and the United States, and is actively propagating Islam as understood and interpreted by their Founder. They publish an extensive periodical literature in various languages. The better known magazines are the *Islamic Review* and the *Review of Religions*. The American publication issued by the Ahmadiyya representative in Chicago is published only occasionally as funds permit. The modern era of depression has temporarily affected their financial resources, as in the case of Christian missions, so that their activity has been necessarily somewhat lessened.